CRITICAL ANALYSES AND VISIONS OF HOLISTIC HEALING IN A MISSIOLOGICAL PERSPECTIVE

Chung Seop Song, D.Miss.

B.Th. Mok-Won Methodist University, 1987
M.Div. Claremont School of Theology, 1996

Advisor

Andrew Sung Park, Ph.D.

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TABLE OF CONTENTS

ABSTRACT vii

ACKNOWLEDGEMENTS viii

LIST OF ILLUSTRATIONS ix

LIST OF ABBREVIATIONS x

Chapter

1. **INTRODUCTION** 1
   - **Background and Focus of the Study** 1
   - **Purpose of the Study** 5
   - **Significance of the Study** 6
   - **My Personal Journey of Healing** 8
   - **Working Definitions** 13
   - **Limitations** 14
   - **Previous Research in the Field** 15
   - **Methodology** 18
   - **Outline of the Study** 18

PART ONE. ANALYSES AND EVALUATIONS OF HUMANKIND IN THE BIBLE

2. **CONCEPTS OF HUMANKIND IN THE OLD TESTAMENT** 22
   - **Anthropological Notions in the Old Testament** 22
   - **The Origin of Humankind** 29
   - **The Creation of Humankind in the Priestly Document** 31
   - **The Creation of Humankind According to the Yahwist** 38
   - **Conclusion** 42

3. **CONCEPTS OF HUMANKIND IN THE NEW TESTAMENT** 44
   - **Anthropological Notions in Pauline Recordings** 50
   - σώμα **(Body)** 51
   - σαρζ **(Flesh, Body)** 62
   - νοῦς **(Mind)** 69
   - καρδια **(Heart)** 72
   - ψυχή **(Soul)** 74

πνευμα (Spirit) 78
Conclusion 82

PART TWO. ANALYSES AND EVALUATIONS OF HEALING IN THE BIBLE

4. CONCEPTS OF HEALTH/HEALING IN THE OLD TESTAMENT 87
Apathy toward Healing in the Modern Christianity 87
Healing in the Old Testament 95
Shalom 104
Job's Health/Illness and Fortune/Misfortune 106

5. CONCEPTS OF HEALTH/HEALING IN THE NEW TESTAMENT 111
ὑγιαίνω/ὑγιὴς 112
εἰρήνη 114
ζωη 116
τὲλειος 118
σῴζω/σωτερὶα 119
The Definition of Health in the New Testament 121

6. HEALINGS OF JESUS IN THE NEW TESTAMENT 125
Records of Jesus' Healing in the New Testament 125
Controversy over the Accounts of Jesus' Healing 131
Characteristics of Jesus' Healing 142

PART THREE. ANALYSES AND VISIONS OF HOLISTIC HEALING IN A MISSIOLOGICAL PERSPECTIVE

Synopsis of the program 148
The Format of the Program 149
Collection of Data 150
Study of Victims' Ages 150
Duration of Assaults on Victim 151
Victim's Relationship to Offender 152
Type of Offenders 154
Analysis of Offender's Age 154
Type of Offenses 156

7. PHYSICAL HEALING 159
Case 1 159
Problems 161
Analysis 162
Case 2 164
Problems 166

Analysis 167
Real Solution in the Holistic Healing 171
New Vision of Physical Healing 175

8. MENTAL/EMOTIONAL HEALING 177
Emotional Factors of Offenders 178
Mental Disorder Factors of Offenders 181
The Other Disorders of Offenders 188
Case 1 189
Problems 191
Analysis 192
Real Solution in the Holistic Healing 197
Jesus' Healings 200

9. ENVIRONMENTAL HEALING 207
Analysis of Informants 207
Environmental Healing 209
The Environmental Crisis 216
Real Solution in Environmental Healing 219
Conclusion 227

10. SPIRITUAL HEALING 231
Case 1 231
Problems 233
Analysis 235
Meaning of Spiritual Healing 237
Spirituality in Neuroscience 239
For Real Spirituality 246
Importance of Forgiveness in the Society 248
Reason of Forgiving and Forgiven 251

11. CONCLUSION 257

BIBLIOGRAPHY 266

ABSTRACT

CRITICAL ANALYSES AND VISIONS OF HOLISTIC HEALING IN A MISSIOLOGICAL PERSPECTIVE

by

Chung Seop Song

United Theological Seminary, 2011

Advisor

Andrew Sung Park

This dissertation is a critical study on perspectives on holistic healing in the Bible and in the modern era. It includes the meaning of "humankind" and dimensions of healing: physical, psychological, spiritual and environmental. Analysis of cases presented on the TV program "Urgent Calling-Out SOS 24 Hours" in Seoul, Korea, shows the relevance of holistic healing for effective mission by Christian churches in Korea in the twenty-first century. A healthy church consists of healthy people. In order to complete Missio Dei, God's people to be healthy in the physical, emotional, mental, environmental, and spiritual dimensions of their lives.

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I cannot deny what my mother, Chun-Ja Jwa, did for my spiritual journey with her continuing prayer. My brothers and sisters in Korea have helped me a lot so that I could complete my study in the USA.

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LIST OF ILLUSTRATIONS

Figures Page

1. Figure 6-1. Victim's Age 151
2. Figure 6-2. Duration of Assaults on Victim 152
3. gure 6-3. Victim's Relationship to Offender 153
4. Figure 6-4. Type of Offenders 154
5. Figure 6-5. Offender's Age 155
6. Figure 6-6. Type of Offenses 156
7. Figure 8-1. Emotional Factors of Offenders 179
8. Figure 8-2. Mental Disorders of Offenders 182
9. Figure 8-3. The Other Disorders of Offenders 189
10. Figure 9-1. Types of Informants 209
11. Figure 9-2. Holistic Care System 211
12. Figure 10-1. Abusive Experience in the Disabled Shelters 235
13. Figure 10-2. Brain on God 242

LIST OF ABBREVIATIONS

KJV	King James Version
LXX	Septuagint
NIV	New International Version
NRSV	New Revised Standard Version
RSV	Revised Standard Version
TDNT	Theological Dictionary of the New Testament

CHAPTER ONE

INTRODUCTION

Background and Focus of the Study

Health is one of the most pivotal issues in the 21st century regardless of one's religious background. Within Christianity, and all over the world, the health issue is crucial. The issues of food and poverty in the very poor Third World are strongly related to the health issue. In the light of Christian mission, we now need to consider this issue of the health and healing of God's church and God's people as it relates to church growth in some nations. Church growth, especially in Korea, was so remarkable in the 20th century that it deserves analysis in relation to issues of health and healing.

The growth of the Korean church in the 20th century is remarkable in modern church history. During the last two decades of the 20th century, Korean churches grew rapidly. There were just 623,072 Protestants in South Korea in 1960, but 10,312,813 in 1990-- a growth rate of 1,555%. From 5,011 churches in 1960 the number increased to 35,869 in 1990—a 615% increase.[1] Chul-Ha Han points out that the total number of Korean Protestants had doubled every ten years during that period from 1.2 million in 1965, to 2.4 million in 1975, and to 6.5 million in 1985.[2]

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[1] Kyung Won Lee, "Hankook Kyohoe Sungjang Chung che Ei KyohHoe Kuchochuk Yoin kwa Ke Daean [Church Structural Factor and The Alternatives of Korean Church Stagnation], in *The Diagnosis and Seeking the Alternatives of Korean Church Growth Stagnation*, Sung Chul Hwang, ed. (Seoul: Solomon Printing Company, 1996), 134.

[2] Chul -Ha Han, "The Involvement of the Korean Church in the Evangelicalization of Asia," in *Korean Church Growth Explosion*, ed. by Sung Chul Whang (Seoul: Word of Life Press, 1995), 80.

This magnificent growth has had a lot of positive effect on the Christian mission. It enables Christians to believe that the Church's global mission is still viable in the present century. Korean churches sent many missionaries to other countries in recent decades. Today Korea ranks second in terms of numbers of its cross-cultural missionaries. Many Korean churches support such missionaries in several countries of the world. Persons and Christian groups raise money and recruit missionaries under the slogan "Only a church dedicated to global mission can grow." Without exception, Korean churches consider "the global mission" to be the most significant and crucial aspect of the Christian faith. Many Korean seminaries have opened departments of global mission at the undergraduate level or a 'school of world mission' at the graduate level.

Gary W. Exman also identifies the rapid church growth taking place in the Third World churches.

> In other parts of the civilized world, the church is found growing both numerically and spiritually. The late Dr. Donald McGavran studied many third world churches during the 1930s, 1940s, 1950s and 1960s to find many of them growing rapidly during those decades. Further studies have shown continued growth in the 1970s, 1980s and 1990s.[3]

Many persons formerly un-churched or non-believers came into the Christian churches up to the end of the 20th century. This is praiseworthy.

However, some negative signs began to show up at the beginning of the 21st century. These negative signs could be expected even during the church growth explosion. There was a significantly dysfunctional factor in the mood of the Korean world mission movement. Each church and each seminary focused only on sending more missionaries in the shortest possible time. There was less attention given to considering the most

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[3] Gar y W. Exman, *Beyond the Numbers Game,* (Lima, OH: Fairway Press, 1997), 9.

effective ways to do world mission. "My" church, or "my" seminary, wanted to send more missionaries in a shorter time than the other churches and other seminaries. This unthoughtful tendency, without any deep consideration of theological issues, could not help but cause a serious dysfunction. A negative factor of mission at home was the common practice of seeking and counting as growth Christians who joined by transfer from other churches. Pastors who misunderstood "church growth" did not have any guilt feelings regarding such 'sheep-stealing'. They just considered people as tools to comfort pastors. Unethical church growth is not a mission to obey. It is just distorted mission by humans, which God does not ask us to do.

David Bosch articulates what the real mission is:

> The critics of mission have usually proceeded from the supposition that mission was only what Western missionaries were doing by way of saving souls, planting churches, and imposing their ways and wills on others. We may, however, never limit mission exclusively to this empirical project … Rather, mission is *Missio Dei,* which seeks to subsume into itself the *missions ecclesiae*, the missionary programs of the church. It is not the church which "undertakes" mission; it is the *Missio Dei* which constitutes the church. The mission of the church needs constantly to be renewed and re-conceived. Mission is not competition with other religions, not a conversion activity, not expanding the faith, not building up the kingdom of God; neither is it social, economic, or political activity … The *missio Dei* purifies the church.[4]

Christians need to reconsider appropriate mission. In the past, mission of the church was the mostly based on church growing without any moral and ethical contemplation. But, the people of God today have the time to make a profound of *Missio Dei*.

What about each congregation's life? During the last decades in the 20th century many people could have had more opportunities to encounter Jesus as one's Christ. But a

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[4] David J. Bosch, *Transforming Mission: Paradigm Shifts in the Theology of Mission,* (Maryknoll, New York: Orbis Books, 1991), 519.

lot of growing church failed to give appropriate education to new believers because the churches had grown in unhealthy ways. The church has illnesses, and each congregation has its own illness.

Even though the average span of human life has been remarkably lengthened due to a steady progress in medical theory and practice, human beings in the present era have more mental/emotional illnesses than ever before. Increasing longevity is not the same as being well in body, mind and spirit. Christians today have many more mental, emotional, and spiritual illnesses than in the past.

Unfortunately, even Christians are often complacent when confronted with a major life crisis. On April 16, 2007, Seung-Hui Cho, who was a senior at Virginia Tech in Blacksburg, Virginia, shot and killed 32 students and faculty members and wounded 25 others. According to reporters he had been attending a Korean church near his house. Knowing he has some psycho-mental problem, his parents had discussions with extended family members, church leaders, school teachers, counselors, and medical practitioners.[5] Many times the Korean church received reports about Seung-Hui Cho from his family. However, the church failed to provide an appropriate healing ministry for him.[6]

There have been many tragic cases in Korea of young people committing suicide in recent years. The ratio of Christian young people among the suicides is remarkably high. In the past, most Christians did not even think about it. Today some Korean Christians consider committing suicide when they confront some kind of crisis such as financial hardship, betrayal of friendship, pressure of studying, loss of job, etc.

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[5] Ro ger L Depue, *A Theoretical Profile of Seung Hui Cho: From the Perspective of a Forensic Behavioral Scientist* in http://www.vtreviewpanel.org/report/report/32_APPENDIX_N.pdf, N-3.

[6] We cannot lay the blame upon the church alone regarding the Seung-Hui Cho's case. However, we should admit that most churches have not led congregations to cope with human life crises. Furthermore, churches have failed to provide proper healing to the wounded at the present time.

These cases show that church has already lost power to guide. Nowadays most people, as well as even Christians, would not pay attention to the church's appeal. It is time to heal the church's ill as well as each congregation's illness. When each congregation is healthy, the church can be healed faster than ever. In the 21st century, the mission of holistic healing is needed to restore through the healing process all the fallen creatures. Therefore, holistic healing from a missiological perspective should be provided to humans in the present time.

Purpose of the Study

God wants people to be healthy at every situation of life. God touches people in need through healing ministries so they can overcome their serious illnesses. The process of God's healing includes helping the ill person to know what the illness is and how it could be healed. This study is about that process and how the church's mission can provide a new model of holistic healing.

To do this I will include first an analysis and evaluation of the meanings of humankind, health and illness in the Bible--both in the Old Testament and in the New Testament. Second, I will analyze and evaluate healing cases in both the Hebrew Bible and the New Testament. Finally, I will analyze and evaluate dimensions of holistic healing in the modern era--physical, psychological, spiritual, and environmental--suggesting a new model of holistic healing from the missiological perspective in the 21st century.

Significance of the Study

Today's world changes quickly. The old fashion can no longer to be used effectively. The rapid growth of Korean churches slowed to stagnation at the end of 20th century. We need to consider why this happened in relation to the church's mission. According to the Korean Census, Christians decreased by 150,000 in the last ten years.[7] This is a significant decline after more than a century of rapid church growth. Sung Hoon Myung has a clear perspective of it. He argued that Korean church growth stopped in 1991 and that the number of Christians declined after that year.[8] Simultaneously, the sending of cross-cultural missionaries by Korean churches leveled off and declined.

This is the time to reaffirm the world mission as the *Missio Dei* (mission of God) and not as the *Missio Humana* (human mission). The world mission should neither be treated as a boom engineered by human beings, nor as a fashion for one season. God's world mission will continue until the Gospel spreads to all peoples of the world. That was the heart of Jesus' message and the meaning of his ministry.

David J. Bosch defines that mission as follows:

> In terms of the New Testament the exaltation of Jesus is the sign of the victory Jesus has already won over the evil one. Mission means the proclamation and manifestation of Jesus' all-embracing reign, which is not yet recognized and acknowledged by all but is nevertheless already a reality. So the church's mission will not inaugurate God's reign, but neither will the possible failure of that mission thwart it. The reign of God is not a program but a reality, ushered in by the Easter event. The first Christians respond to this reality, which has overpowered them in the Easter experience, by mission. They feel themselves challenged to declare the praises of God who has called them out of darkness into his wonderful light.[9]

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[7] http://www.godpeople.com/?GO=news2_sub&ncode=200908045138

[8] Sung Hoon Myung, "The Diagnosis and the Alternatives of Korean Church Growth," in *Mokhoewa Shinhak [Ministry and Theology]* (Seoul: Doo Ran No Seo Won, 1996), 116-18.

[9] Bosch, *Transforming Mission,* 40.

The Bible proclaims that Jesus overcame the reign of darkness through his resurrection. All human beings need to hear again the proclamation of Jesus as the Christ. Jesus came to the earth to heal the illnesses of God's people. Without the work of healing persons God's reign cannot be complete.

To heal God's people of their illnesses, God's church and all humans in the universe now need to reconsider God's healing task in the Bible and in human history. The Church needs to reconsider all phenomenon of healing including even some miraculous phenomena. It needs to gain insights and understanding both from the scientific world, and from all theological perspectives. Through the profound study of holistic healing, the church will grasp the crucial points of healing.

One of the famous scholars in the field of healing ministry in the United States, Morton T. Kelsey, addressed why the health issue is significant today as he wrote:

> Not many things interest modern human beings quite as much as our health. We not only talk about it –in public as well as in private -but we spend a great deal of energy on it one way or another. In the United States alone hundreds of billions of dollars are spent to preserve health and prolong life. Every welfare state, as part of its total program for the individual, provides all-inclusive medical care from birth to death … Until recently it was generally accepted that our religion, by affecting our relationship with spiritual powers, both good and evil, could have a powerful influence on health. It was believed that certain individuals were either official mediators of spiritual powers or were given special faculties by them and thus could affect the health of others profoundly.[10]

He argues that issues of health should be considered in Christianity because they are pivotal for wellness in the 21st century. However, mainline churches have not dealt with

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[10] Morton T. Kelsey, *Psychology, Medicine and Christian Healing: A Revised and Expanded Edition of Healing and Christianity*, (San Francisco: Harper & Row, Publishers, 1988), 1.

holistic issues of health embracing both human and environmental dimensions. Kelsey, therefore, sighs over the phenomenon of the disregard of healing issues in Christianity:

> Although this idea was generally abandoned by the western Protestant church after the Reformation, the question was seldom directly put: What is the place of the Christian idea of healing in the modern world? Instead, the sacramental and devotional practices directed toward healing were simply discouraged or discontinued, while theology turned its attention elsewhere. Today there is an almost total lack of theological support for such ideas or practiced … Healing practices became a part of the Pentecostal way of life. This life-changing kind of Christianity has converted a large percentage of the people of South Korea to Christianity.[11]

Kelsey sees correctly a major dimension of Korean church growth. In the 1970s and 1980s there was a significant Pentecostal movement in Korea. Many newcomers were attracted to the churches through their healing ministries. Thereafter many mainline Korean churches, like Euro-American churches, changed their concerns to other issues. As a result, many unchurched persons lost the entry point of healing ministries that had met their felt needs.

Therefore, God's church needs to study and reappropriate holistic healing ministries carefully in order to heal existing congregations as well as prospective congregations. This study attempts to deal with holistic healing carefully in order to help God's church heal humans' illnesses, and heal the environment.

My Personal Journey of Healing

Unique healing experiences occurred twice in my life in my teenage years. One is related to my mother and the other is related to me. When I was a fourth grader my younger sister, Hyang-Ja, guided me to a Pentecostal church named Shintaein Central

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[11] Ibid., 2.

Everlasting Church. The congregation consisted of about 80 adults, 50 youths, and about 100 children. At that time lots of elementary school children and youth attended church services without their parents.

My mother had suffered with gastrointestinal trouble since I was a six or seven year's old. Lots of money had been spent attempting to cure my mother's disease. However, my mother got the final medical result from Chun-Joo Jesus Hospital that her disease could not be cured at all by any medical treatment. She did not have any hope of being healed even though we had spent lots of money on doctors and medical treatments. Our family was almost bankrupt because of spending so much money attempting to cure my mother's disease.

In January 1972, just before I entered middle school, a lady who lived next door visited us and persuaded my mother to attend a New Year's revival meeting at the church. My mother, having no hope of a cure, accepted her proselytizing and began to attend the revival meetings at one of the Korean United Pentecostal churches in Korea. The denomination was begun by an American missionary couple in the 1950s. The revival meeting was usually held from Monday evening through Saturday morning. The worship and Bible study meetings were held in the morning and evening. Every morning around 4:00 a.m. there was also a prayer meeting.

On the third evening there were some miraculous signs. One young lady aged 25 and my mother experienced the healing of their diseases. My mother felt a magnificent fire in her body, and felt that she had been healed at that very moment. She could eat rice and cooked food the third day after her experience. She stopped taking all medicines and threw them away. But we could not request further medical

examination because we were almost bankrupt after spending all our money for my mother's treatments.

After that revival meeting the church grew to have up to 150 adults in membership. All my family decided to attend that church regularly except my elder brother who was in Seoul.

When I was an eighth grader, I could not continue my studies in the public school because my father failed in his business and could not pay my tuition. At that time the Korean education system provided free education only in the elementary school up to sixth grade. Students in middle school had to pay for tuition and other fees. Several months later I started working in a factory making straw bags in order to support my family. My elder brother did not attend the middle school and had gone to Seoul after his elementary school graduation to be with my father in Seoul. This influenced my church life. I quit attending worship services of the church even though I had witnessed my mother's healing there. I felt ashamed of our poverty and did not want to show myself in public.

The factory life was very hard but I thought it was good because I could hide myself from public view. I worked from 7 a.m. to 10 or 11 p.m. with only one day off a month. I worked harder and harder until finally I became ill of an undiagnosed disease. There was no place to go to cure my body. I did not have enough money to be admitted to a hospital and could have died with the illness. One day the pastor visited my home to persuade me to accept again the Christian faith. T o help solve my problem, I began again to attend the church, especially the dawn prayer meetings from 4 to 5 a.m. before work. After the worship service each attendee could have

individual prayer time. I usually spent two hours every day in prayer.

One morning, after my own prayer time, the big pain that tortured me for almost a year disappeared suddenly. I could not believe it, but it was true. The news of my healing did spread through the town. I had experienced again the healing of the Holy Spirit. I made up my mind not to leave Jesus any more. I felt that I could overcome my earlier feeling of the shame of our poverty when I was in the public school. I began to attend worship services regularly on Sunday morning and evening, and on Wednesday evening. Also, I regularly attended everyday dawn prayer meetings. I was the only person of my age attending those dawn prayer meetings among fifty attendees.

One day the pastor suggested that I should consider attending a seminary. Sadly, I knew that I had not graduated from a middle and high school so I knew that I was not qualified to attend. His suggestion was ridiculous. When I heard it I laughed up my sleeve. Instead, I was considering making money to support my family again. I went to Seoul to make money since only two persons, my elder brother and I, could support my family. My father had been ill for a long time and my younger siblings could not work.

To make my story short, in March 1983, when I was twenty-four years old, I finally got to attend Mokwon Methodist University as a scholarship student to major in theology. I graduated in February 1987. Two months before my graduation I was appointed as a local pastor at The Wido Island Methodist Church so my life as a Methodist pastor began from the date. After serving for three years the Wido Church, I pastored one and a half years the Sunwha Methodist Church in Taejon city.

In January 1992, after five years in ministry, I came to the United States to major in pastoral counseling at Claremont School of Theology. My advisor at the Mokwon Methodist University in Korea asked me to come back to Korea as soon as possible so that I could be a professor at Mokwon. To further my studies in preparation for that call, I went to United Theological Seminary at Dayton Ohio as a student in its Doctor of Missiology program.

However, my family wanted to stay in the USA rather than to go back to Korea after the completion of my course work. I applied for a full-time job in the church and was accepted at the Des Moines United Methodist Church in Iowa where I served for three years. I came to Atlanta in June 2002 to be pastor of the Korean United Methodist Church of Atlanta.

During my ministries in Des Moines and Atlanta some questions came to mind: Why is today's Christianity not as powerful as that when I was a teenager? Why do we not experience miraculous signs even in large churches today? Why do I see many members with illnesses of body, mind, or spirit, but without healing even through the church's life? What are the signs of a really healthy church? What is the meaning of "healthy" church for spiritual, physical, and emotional wellness?

I finally decided to focus my study on the holistic healing of humans. A healthy church consists of healthy people. When a healthy church tries to do God's mission, it can be successful. We believe that God wants people to be healthy in the spiritual, emotional, mental, physical, and environmental dimensions of their lives. We all need to be healthy holistically and not just partially. Thus, holistic healing in the church's mission became the focus for this study.

Working Definitions

Curing: In this study, the terms "curing" and "healing" will be distinguished. In general "curing" is "related to the alleviation of the symptoms of a disease, while "healing" relates to the whole person--mind, body, spirit, and relationships."[12] Thus, "curing" mostly refers to curing some illnesses by physical means.

Health or illness: Health is a balance of physical, mental/emotional, and spiritual capacities both for individuals and for communities which, when functioning positively, results in whole persons with harmonious well-being. Thus, alienation and loneliness are signs of lack of well-being even though the person has no symptoms of disease physically, mentally/emotionally, or spiritually. Illness is an unbalance of any organic function.

Holistic Healing: Healing is the work of curing and restoring a dysfunctional person or other creatures in the universe. Therefore, the term "healing" can be used in any physical, mental/emotional, spiritual, or environmental field. Inclusive wholeness in Christian perspective covers each of these: physical, mental/emotional, spiritual, and environmental health. Partial health is not wholeness; later the unhealthy part will affect other dimensions of life resulting in illness again. Holistic healing leads to comprehensive wellness in all areas of life - physical, mental/emotional, spiritual, and environmental.

Emotional Healing: This healing is mostly related to the psychological and spiritual healing area.

Environmental Healing: This refers to healing in the natural world that both affects humanity and is affected by humans. In the past environmental healing was

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[12] B ruce G. Epperly, *God's Touch: Faith, Wholeness, and the Healing Miracles of Jesus* (Louisville, KY: Westminster/John Knox, 2001), 141.

downplayed or ignored. Full consideration of humans' healing process needs to be in accordance with the patients' or victims' community, society, and environment. Without environmental healing or changes, real healing cannot be in effect.

Mental Healing: The term "mental" is indicating more the psychiatric area, while the term "emotional" is indicating more the psychological area. In this study the presumption is that the pastor can minister in the emotional and spiritual healing area.

Mission: This refers to all human response to God's call to heal, restore, and save all fallen creatures in the universe.

Physical Healing: This healing is the curing of the body. In this study, the presumption is that the curing of the physical body is also affected by the emotional status. Physical and emotional wellness are co-related in this modern era.

Limitations

First, this study is strongly based on library research rather than social research such as collecting data, surveys, interviews, etc.

Second, another limitation is in the field of physical healing. Although this study deals with holistic healing (physical, mental/emotional, spiritual, and environmental), it will not cover physical health and healing in great detail. Also, the writer will not analyze his own healing experience. Rather, this study handles health/illness in relation to emotion and faith. However, cases with claims of faith healing will not be included. This study examines: 1) mental/emotional healing in psychology and pastoral care and counseling; 2) environmental healing related to the human society and ecology; 3) spiritual healing in the field of theology.

Third, the study of health, illness and healing in the Old Testament relies on secondary sources as the author is limited in use of Hebrew. Research and writing on health/illness and healing in the New Testament includes exegetical study of the Greek text to catch such important elements as the original meaning and definition, usage of expanded meaning, related cases, etc.

Fourth, even though the writer's cultural and religious background is in the context of Korean culture and the Korean Church, the writer examines mostly Euro-Americans' works because the issue to be dealt with in this dissertation cannot be limited geographically.

Previous Research in the Field

Compared with other sub-disciplines of theology there are not many previous studies on holistic healing. Morton T. Kelsey, who had a unique healing experience with his wife, has studied extensively in this field. He published approximately twenty books in relation to healing issues. Some scholars have done partial studies, such as that of Marion H. Nelson on the relationship between psychology and Christian healing, and those on the relationship between modern medicine and Christianity by a team of medical doctors and historians: Joel Shuman, Brian Volck, Martin E. Marty, and Kenneth L. Vaux. The Fact or Fiction Study Group has published on fact or fiction in faith healing. Some scholars focused on miraculous signs of healing.

As a medical doctor, Marion Nelson dealt with humans' health by analysis of the connection between mental health and Christian spirituality. Medical doctors Joel Shuman and Brian Volck studied the interaction of faith and medicine. They simply ask Christians to "use medicine in ways consistent with their most basic convictions about

God and God's intention for creation as narrated in the stories of Israel, Jesus, and the community called church."[13]

Martin E. Marty and Kenneth L. Vaux edited a book on the relationship between medicine and the faith tradition. They studied it both in socio-cultural contexts and in historical settings. They also handled the issue in the modern world from four different perspectives - philosophical, theological, medical, and pastoral. They write for "those who find themselves concerned about the interface of medicine and religious faiths."[14]

Thomas N. Finger studied the relationship of psychology and theology to ecology. His writing aims to examine the interconnection among psychological alienation, ecological alienation, and social alienation.[15] According to Finger, the term "alienation" has this meaning:

> Alienation, in my usage, signifies not mere discord but a pervasive condition in which elements that belong together, which should be supporting and sustaining each other and which ultimately cannot survive apart, are profoundly estranged and hostile. Alienation occurs when deeply moving experiences are repressed from consciousness, when rains pouring off eroded hillsides wash away life-sustaining crops, when ethnic groups that should enrich each other go at each other's throats.[16]

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[13] Joel Shuman and Brian Volck, *Reclaiming the Body: Christians and the Faithful Use of Modern Medicine* (Grand Rapids, Michigan: Brazos Press, 2006), 135.

[14] Martin E. Marty and Kenneth L. Vaux, ed., *Health/Medicine and the Faith Traditions* (Philadelphia: Fortress, 1982), ix.

[15] Thomas N. Finger, *Self, Earth and Society: Alienation and Trinitarian Transformation* (Downers Grove, IL: InterVarsity, 1997), 9.

[16] I bid., 13.

He deals with the relationship among theological, psychological, and ecological perspectives. He does not write much about health or healing, although those issues can be found throughout his work.

Andrew Sung Park also examines health/illness ("the wounded heart") and healing in relation to psychology and ecology. He examines what a wounded heart is and why humans get it. Then he addresses some healing processes. He especially emphasizes healing within the community. He also deals with ecological healing of creation (animals, earth, etc.).

In his Ph.D. dissertation, Frank Stafford Davis studied charismatic Christian spiritual healing in two cultural contexts through an existential-phenomenological approach. He makes a distinction between traditional and modern charismatic spiritual healing. He compares two different groups: "one research population is made up of individuals from a rural West Virginia Pentecostal congregation. The other group of research subjects was drawn from an interdenominational Christian association called the Order of St. Luke. These subjects all live in a medium-sized Pennsylvania city. "[17] He analyzes psychological aspects deeply and tries to find some spiritual healing through theological reflection. He concludes that "healing systems are very sensitive barometers to change in cultures."[18] I n other words, "healing systems represent a powerful point of convergence between an individual and his/her culture."[19]

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[17] F rank Stafford Davis, *Charismatic Christian Spiritual Healing in Two Cultural Contexts: An Existential-Phenomenological Approach* (Ann Arbor, MI: UMI, 1990), 16.

[18] I bid., 315.

[19] I bid.

Methodology

This study employs both library research and case study methodologies. Library research includes a thorough literature review of relevant books, articles, and other publications.

The case study method will be used in the chapters of emotional healing and in the environmental healing for the analysis and evaluation of the TV program, called "Urgent Calling-Out SOS 24 Hours" on SBS in Korea. Also, the other method will be used to analyze and evaluate the late Myung-Soo Lee's holistic healing ministry. He established programs of holistic healing missiology at both the master's and doctoral levels at Kunyang University in Korea. According to professors at the University his doctoral program on holistic healing missiology is the very first in the world. As a medical doctor, Dr. Lee had been very interested in holistic healing theory. His own theory of holistic care system and holistic healing missiology will be analyzed and evaluated.

Outline of the Study

Part one is an examination and evaluation of the concept of humankind in the Bible. How is humankind defined in both the Old and New Testaments? How do understandings of humanity, and of health and illness, compare and contrast in different books of the Bible? This will be a summary of anthropology in the Old and New Testaments.

Part Two focuses on health/healing in the Bible. It examines the terminologies of health denoted in the Bible and some cases of healing in both the Old and New

Testaments. This study examines deeply Jesus' healing ministry on earth in order to analyze some significant cases recorded in the Bible, and to grasp the meaning of his healing ministry.

Part Three is an analysis of the meaning of health and illness in the modern era from the perspective of holistic healing Missiology. Various aspects of physical, mental/emotional, spiritual, and environmental healing are analyzed.

The TV program "Urgent Calling-Out SOS 24 Hours," is a famous program broadcast weekly and nation-wide in Korea. The program's goal is to decrease violence in Korean society. In the program, we see both emotional and environmental healing taking place for victims of family violence, child abuse, and abandonment.

This study will show that holistic healing should be an interdisciplinary approach to treat the whole person physically, mental/emotionally, and spiritually, and simultaneously address issues of environmental wholeness. In conclusion the study will suggest a new missional model of holistic healing addressing 21st century problems.

PART ONE

ANALYSES AND EVALUATIONS OF HUMANKIND IN THE BIBLE

Biblical anthropology always considers humankind as one of God's creations. The human being cannot be studied without God because the human being is made by God. If we ignore the relationship between God and humankind, we cannot appropriately understand human beings. In his book, *Anthropology for Christian Witness*, Charles H. Kraft seriously argues about the origin of humankind.

> In matters of ultimate faith, what one believes is crucial. As we have seen, the worldview of a society serves an explanatory function. Thus, when dealing with understandings of events long lost in history, such as the beginnings of the human race, people tend to simply trust their worldview assumptions. Such trust or belief provides the basis for explanations concerning beginnings.[1]

As Christians we do not need to argue what the origin of humankind is. Study needs to go forward accepting the premise of God's creation as a fact or a reality. Without this presupposing we cannot examine humankind meaningfully. Kraft argues this issue more in relating to scientists' view.

> So logic, as well as faith, assures us that someone made what exists. A scientist would not deny that a personal cause lies behind physical objects in any other area of life. Our Christian position that God is the Someone who created the universe is, therefore, at least as logical a theory as any that science has come up with.[2]

In order to avoid a meaningless controversy, Christians need to consider the other

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[1] Charles H. Kraft, *Anthropology for Christian Witness.* (Maryknoll, NY: Orbis, 1996), 98.

[2] Ibid, 97.

theories regarding the origin of universe. Also, those who hesitate to accept the biblical creation theory need to have an open mind to see the creation theory as one theory of the beginning of the universe.

In this part, the origin of humankind will be examined under the light of the Old and New Testament. In the Old Testament, we will explain the creation theory of humankind, human's fall from the relationship between God and humans, words to describe human beings, and the meaning of the humanness. Understanding these beliefs is needed to understand health/illness in the Old Testament. The New Testament, analysis will includes anthropology in the Pauline Epistles, the relationship between Jesus and humans, and the meaning of human sinfulness and righteousness in relation to illness and health.

CHAPTER TWO

CONCEPTS OF HUMANKIND IN THE OLD TESTAMENT

Anthropological Notions in the Old Testament

References to health/illness issues in the Old Testament are rare. To understand them readers must first grasp how humankind is defined in the Old Testament. The Old Testament uses several terms to differentiate human beings such as נֶפֶשׁ*(nephesh),* בָּשָׂר*(basar),* רוּחַ*(ruah),* לֵב, לֵבָב*(leb(ab)),* גְּוִיָּה*(geviyyah).*[3] Some Old Testament theologians analyze and explain these terms relating to humankind. Before examining stories concerning human creation and birth, some terms need to be examined.

נֶפֶשׁ*(nephesh)*: "The most common term used in describing what we should call the metaphysical life of man is *nephesh*. The root is uncertain, but it has been asserted that its Arcadian counterpart originally meant 'neck.'"[4] "Throughout the Old Testament its primary meaning is 'that which breathes.' Animals as well as humans partake of it. Breath is the first sign of life."[5] I n one case, the original meaning can be extended further, i.e. "soul" in the Yahwist's creation history.

> Gen. 2:7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living *soul (nephesh)* [KJV].

Hans Walter Wolff analyzes this term as follows:

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[3] After literature studies in the Old Testament, this study takes Hans Walter Wolff's perspective on anthropology of the Old Testament. His analysis and explanation of terms relating to humans is very useful. The terms are spelled differently by various scholars such as *nephesh* (D. Lys), *nepes* (H.W. Wolff and L. Durr), *nefesj* (J.H. Becker), and *nps mt* (M. Seligson). This study uses the term *"nephesh."*

[4] W. David Stacey, *The Pauline View of Man*. (New York: St. Martin's, 1956), 85.

[5] Ibid., 86.

> The traditional English Bible generally translates *nepes*, one of the basic words of Old Testament anthropology, as "soul." ... like the French *ame* and the German *seele*, to the Greek Bible's most frequent translation of *nepes, psyche*, and to the Latin Bible's rendering, anima, *nephesh* occurs 755 times in the Old Testament and on 600 occasions the Septuagint translates it by psyche. This statistical difference shows that even the ancient writers noticed that the word bore another meaning in not a very few places. Today we are coming to the conclusion that it is only in a very few passages that the translation "soul' corresponds to the meaning of *nepes.*[6]

This term does not mean "soul" even though it was translated into KJV as "soul." Rather, this term "is designed to be seen together with the whole form of man, and especially with his breath; moreover man does *not have nephesh*, he *is nephesh*, (or) he *lives as nephesh.*"[7] Fortunately, other Bible translations use "living being" rather than "soul."

> Gen. 2:7 the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became *a living being* [NIV];

> Gen. 2:7 then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became *a living being* [RSV].

The term *nephesh* is applied to God in at least a bare three per cent of its occurrences in the Old Testament."[8] W. David Stacey states the concept of strong relationship between body and soul in the Hebrew culture.

> In the J story of Creation, God made a lifeless body out of the dust, and then blew breath (נִשְׁמָה) into it. Man then became a living נֶפֶשׁ. The idea of the pre-existence of the נֶפֶשׁ is, therefore, excluded, and it did not arise until Hebrew literature felt the influence of Platonism. So closely linked were body and soul in Hebrew thought that physical affliction was described as the ebbing of נֶפֶשׁ (Nu. 11:6,

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[6] Hans Walter Wolff, *Anthropology of the Old Testament.* (Philadelphia Fortress, 1975). 10.

[7] Ibid.

[8] Ibid.

Ps. 107:5), and recovery as its return (Lam. 1:11).[9]

Later, "the meaning of נֶפֶשׁ spreads from the life principle to include the feelings, passions, will, and even the mentality of man."[10] Also, this term is used for parts of the human body such as throat, neck, desire, soul, life.[11] Then, the final stage in the extension of meaning of this term is to indicate a 'dead body.'[12] Even though we try to interpret this term into the modern languages, Stacey argues that we would not understand fully because "the only solution is that the Old Testament is not entirely consistent in its understanding of נֶפֶשׁ."[13]

בָּשָׂר *(basar)*: this term occurs 273 times altogether, and in 104 of these instances, more than a third, it relates to animals. This shows that *basar* is the term for something that is broadly characteristic of both man and beast.[14] This term is used for the flesh (to eat) of animals, but also for the body in relationship or weakness.[15] When the term *basar* indicates the visible part of the 'body,' it can then also mean the human body as a whole.[16]

> Lev. 19:28 Ye shall not make any cuttings in your *flesh (basar)* for the dead, nor print any marks upon you: I [am] the LORD [KJV];
>
> Lev. 19:28 You shall not make any cuttings in your *flesh* on account of the dead

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[9] Stacey, *Man,* 86.

[10] Ibid., 87.

[11] Refer to Wolff's works. He analyzes the term *"nephesh"* and gives helpful information of the term with Biblical passages in the pp. 11-25 in his book "*Anthropology of the Old Testament.*"

[12] Stacey, *Man,* 87.

[13] Ibid.

[14] Wolff, *Anthropology,* 26.

[15] Ibid., 26-31.

[16] Ibid., 28. (G. Gerleman uses the term *"basar"* about fifty times.)

> or tattoo any marks upon you: I am the LORD [RSV];
>
> 19:28 "'Do not cut your bodies for the dead or put tattoo marks on yourselves. I am the LORD [NIV].

The term *basar* also indicates relationship. Wolff addresses this matter as follows: "Here *basar* is used for flesh in the sense of what binds people together and what can then be an almost legal term for "relationship." Let us see the case in Gen. 37:27 "Come, and let us sell him to the Ish'maelites, and let not our hand be upon him; for he [is] our brother [and] our *flesh (basar).* And his brethren were content." In Gen. 37:27 the term *basar* is translated into English as flesh or body, the term *basar* indicates relationship. Thus, Wolff examines this passage as "... he is our (nearest) relation."[17] "A more frequent formula expressing relationship is "my bone and my flesh" (Gen. 29:14, Judg. 9:2, 2 Sam. 5:1, 19:12f).[18] Wol ff also strongly addresses as follows:

> The way in which *basar* stresses the relationship in kind of all living things makes understandable the remarkably positive meaning which *basar* takes on in the promise in Ezek. 11:19b (36:26b): 'I will take the stony heart of flesh is here clearly the living heart, in contrast to the stony one. This use of *basar* in the sense of a positive valuation of human behavior is absolutely unique.[19]

As examined above, the term *basar* can be used as animal flesh (meat). Also, if the term is used to mean human body, it can be used in terms of human's relationship. According to John Wilkinson, the word *basar* refers to the visible part of the physical substance which

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[17] Ibid, 29.

[18] Ibid.

[19] Ibid.

makes up the body.[20]

רוּחַ *(ruah)*: Wolff argues that this term can properly be called a theo-anthropological term.[21] He goes on with this analysis:

> *ruah* can be distinguished from *nephesh* and *basar* in two ways. In the first place, *ruah* is to a large extent the term for a natural power, the wind, the meaning being applicable in no less than 113 out of 389 instances (378 Hebrew and 11 Aramaic). In the second place, *ruah* more often refers to God (136 times) than to men, animals and false gods (129 times); that is to say in about 35% of all instances, whereas *nephesh* is only applied to God in 3 % of the cases in which it occurs. The fact is that *ruah* never appears at all in the book of Leviticus, whereas we come across *basar* in Leviticus more often than in any other book of the Bible.[22]

The term *ruah* means moving air, wind.

> Gen. 1:2 … And the *Spirit (ruah)* of God moved upon the face of the waters [KJV].
>
> …; and the *Spirit (ruah)* of God was moving over the face of the waters [RSV].
>
> …, and the *Spirit (ruah)* of God was hovering over the waters [NIV].

The word "spirit" in these passages is *ruah.* As such *ruah* also indicates *"breath."* The breath and wind are strongly related each other. "The wind *(ruah)* of man is in the first place his breath."[23] T he most important thing is that the wind *(ruah)* is given by Yahweh. Consequently, "no *ruah* in the idols of wood or stone- that is to say, they have no breath and therefore no vital power, which would first of all make it possible for them to awake

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[20] John Wilkinson, *Health and Healing: Studies in New Testament Principles and Practice*. (Edinburgh: The Handsel Press Ltd., 1980), 3.

[21] Wolff, *Anthropology,* 32.

[22] Ibid.

[23] Ibid., 33.

and arise."[24] However, there is one exception here. "Only when Yahweh infuses the *ruah* as breath into the bones covered with sinews, flesh and skin, will the bodies live (Ezek. 37:6, 8-10, 14)."[25] Thus, "we can see … in *nephesh* the organ of breathing and the process of breathing itself are seen together. In *ruah*, however, it is the 'wind' which proceeds from Yahweh and returns to him that also constitutes the breath of man's life (Job 34:14f)."[26]

The term *ruah* also indicates *vital power, feeling, will,* and *spirit.* But, we need to examine *ruah* as spirit in more detail. Even though *ruah* can be seen as spirit, it needs to be distinguished from the other meanings. Wolff examines *ruah* as spirit like this; "… to talk about the *ruah* as an invisible independent being, which is not absolutely conceived of as being Yahweh's *ruah.*" Nonetheless, the *ruah* as the vital power of every man is at God's disposal.[27]

לֵבָב, לֵב(*leb(ab)*: this term is "almost exclusively applied to man,"[28] whereas the other terms refer to other beings. Wolff examines *leb(ab)* as follows:

> The most important word in the vocabulary of Old Testament anthropology is generally translated 'heart.' In its commonest form, *leb*, it occurs 598 times in the Hebrew Old Testament; and in the form *lebab* 252 times. In addition the Aramaic *leb* occurs once, in the book of Daniel, and *lebab* seven times. Altogether, therefore, it can be found 858 times, which makes it the commonest of all anthropological terms … Where *basar* refers to animal flesh in more than a third of all its instances, *leb(ab)* is only applied to

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[24] Ibid.

[25] Ibid.

[26] Ibid.

[27] Ibid., 36.

[28] Ibid, 40.

> animals 5 times, and 4 of these are in a comparison with the human heart (2 Sam. 17:10, Hos. 7:11, Dan. 4:13, 5:21); only once does it refer exclusively to animals (Job 41:24).[29]

What other important aspect is there in relation to the terms? The term *leb(ab)* is used 858 times for heart. This usage is almost always related to the human heart. According to Wolff, there are only 26 mentions of the heart of God, 11 of the heart of the sea, 1 of the heart of heaven, and 1 of the heart of the tree.[30]

Also, *leb(ab)* was used as feelings, wish, reason, and decisions of the will. Readers need to see the usage of *leb(ab)* as "reason." Examining the term *leb(ab),* Wolff addresses the most important aspect of our misconception in relation to the biblical anthropology.

> We shall see that just as *ruah* means 'vital power' (in contrast to the infirmity of the 'flesh') rather than spirit, *leb(ab)* is frequently better rendered by 'spirit' than by 'heart.' We must guard against the false impression that biblical man is determined more by feeling than by reason. This mistaken anthropological direction as all too easily derived from an undifferentiated rendering of *leb(ab).* The Bible sets before men clear alternatives, which have to be recognized. It is highly significant that *leb(ab)* occurs alone, 42 times in Ecclesiastes, and in the strongly didactic Deuteronomy 51 times.[31]

The term *leb(ab)* has a crucial meaning in relation to the human heart as reason. The word *heart* in the Hebrew Bible describes the seat and function of the reason. "It includes everything that we ascribe to the head and the power of the brain for perception, reason, understanding, insight, consciousness, memory, knowledge, reflection, judgment, sense of direction, discernment. These things circumscribe the real core meaning of the word

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[29] Ibid.

[30] Ibid.

[31] Ibid., 47. Through library research the writer also realizes that the anthropological terms translated into Korean have also been very carelessly used so that the meaning of the incorrectly used words have misled people into very different concepts.

leb(ab)."[32]

גְּוִיָּה*(geviyyah).* according to Wilkinson the term *geviyyah* is the "nearest to the meaning of the physical body in Hebrew. This term occurs 13 times in the Hebrew Bible. On 8 occasions it refers to a dead body, on three to a being seen in a vision or dream, and only on two occasions to living bodies as the potential subjects of starvation (Gen. 47:18) or of slavery (Neh. 9:37)."[33]

Through the examination of some anthropological terms in the Old Testament, readers can recognize that the terms we think and use today and words in the Old Testament are much different even though the original words have been translated into modern language. Thus, we need to hold this perspective: "it is an ancient book which must be interpreted on its own terms and not ignored because its relevance is not immediately appreciated by the modern mind."[34] I n the Old Testament, it is significant that there is a virtual absence of the word "body" as persons understand the term in the present. Wilkinson contends that "In the Hebrew text there are names for about eighty parts of the body, but no word for the body as we think of it today."[35]

The Origin of Humankind

Quite different understandings of terms are found in modern scholarship. Biblical anthropologists may disagree with Old Testament scholars about the question of the origin

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[32] Ibid., 51.

[33] Wilkinson, *Health and Healing,* 3.

[34] Ibid.

[35] Ibid.

of humankind. D. D. Hopkins argues that the Bible "neither yields a systematic or developmental picture of human being nor supports the imposition of overarching anthropological, historical-critical, socio-psychological, philosophical, or metaphysical assumptions about human beings upon the biblical texts."[36]

In the modern era a lot of study of what a human being is can be found in the social sciences, philosophy, law, and theology, as well as in biology, psychology, and medicine. Therefore, the definition of humankind cannot help but be different according to the approach and method of examination. There is a difference between a secular philosophical or psychological approach and a biblical-anthropological perspective of human beings. Secular psychologies usually emphasize personal autonomy and self-actualization. However, biblical anthropology begins with God.

To help study health issues in the Old Testament, a reader must first study the stories about the origin and destiny of humankind as recorded in the book of Genesis. Conservative and evangelical churches accept these as literal truth. Henry Clarence Thiessen's works are crucial to the study of the traditional origin and destiny of humankind. He discusses the origin of man, the unity and permanent constitution of man, and the fall of man in four sub-divided parts. His methodology has also been broadly adapted in Korean theological academia and church settings. This writer, therefore, will basically analyze and compare Thiessen's methodology with those of other scholars.

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[36] D. D. Hopkins, "Discipline of Biblical Anthropology" in Rodney J. Hunter, ed. *Dictionary of Pastoral Care and Counseling* (Nashville: Abingdon, 1990), 85.

The Creation of Humankind in the Priestly Document

In his book, *Essentials of Evangelical Theology,* Donald G. Bloesch addresses the question of the creation of humankind:

> The Bible clearly affirms the grandeur as well as the misery of man. He is created in the image of God and endowed with freedom for service and fellowship ... [a long explanation about the fall of man, and then] ... In constructing a Christian anthropology we must not ignore the basic nobility of man. He comes from the hand of God, though he is not a part of God. At the same time we must not minimize the gravity of his sin against his creator... Because man lives in opposition to his own God-given nature, his present nature signifies an existence in contradiction. We must not close our eyes to man's original goodness, but we must also acknowledge that his whole being is now marred by a deep-rooted perversity. Every part of his being now corrupted by an insatiable desire for a place in the sun, and this is what is meant by total depravity.[37]

As shown above, evangelical theology is more focused on the fall of humankind rather than its origin. Evangelical perspectives based on the creation narratives stress that humans have been made in God's image, and that they were originally good and noble before being corrupted.

Christians share a common belief in the theory that humankind was created in the image of God. This theory in the nineteenth century was brought into question by Charles Darwin's theory of evolution. Social Darwinists argued that the creation theory in Genesis is not science. They contended that humankind was not created by God, but rather that humans evolved from an ape-like ancestor. A second attack on the biblical account came from Freudian scholars. According to Sigmund Freud's psychoanalysis, human beings are affected with unconscious processes more than by the free will given by God. But

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[37] Donald G. Bloesch, *Essential of Evangelical Theology,* Vol. 1 (San Francisco: Harper San Francisco, 1982), 88-89.

Christians have the story of God creating human beings. In Genesis chapters 1 and 2, humans were created by God.

> Let us make humankind in our image (נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ),
> according to our likeness (כִּדְמוּתֵנוּ);
>
> and let them have dominion over the fish of the sea, and over the birds of the air,
> and over the cattle, and over all the wild animals of the earth,
> and over every creeping thing that creeps upon the earth.
> So God created humankind in his image (בְּצַלְמוֹ),
> in the image of God (בְּצֶלֶם אֱלֹהִים) he created them;
> male and female he created them." (Gen. 1:26-27 [NRSV]).
>
> then the LORD God formed man from the dust of the ground,
> and breathed into his nostrils the breath of life;
> and the man became a living being.
> And the LORD God planted a garden in Eden, in the east;
> and there he put the man whom he had formed." (Gen. 2:7-8 [NRSV]).
>
> The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner.
> So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh.
> And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.
> Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken"
> (Gen. 2:20-23 [NRSV]).

According to Old Testament scholars, the creation accounts of humankind in Genesis differ between the Priestly document (Gen. 1:1-2:4a) and the Yahwist's document (Gen. 2:4b ff). First, the creation of humankind in the Priestly document will be examined, and then the Yahwist's account of the creation of humankind.

Let us see what "our image" is and what "likeness" is in Gen. 1:26-27. Kwang-Shik Kim analyzes the image and likeness as follows: "Eastern Fathers (Alexandrian Fathers, Irenaeus, Gregory of Nyssa) interpreted the 'image' of God is indicating an

intrinsic attribute that cannot be forfeited, while the 'likeness' indicates the supernatural grace and rule of God … Thus, the image and likeness of God cannot be found from God's physical features nor from the original intention, but from the essential system of creation, that is, from the original character of man" [my translation].[38] Kim's contention is that the character of humankind cannot be found from a physical feature of God. All believers know that God does not have any physical form. Kim continues as follows:

> Only humankind among all creatures was called characteristically by God. Because the image of God is in the human's character, all human beings, regardless of their race and gender, are equal before God, and the human's position toward the universe should be prescribed as such … The image of God can enable humans to control[39] all other creatures and humans gave each of them its name. Thus, the concept that humans are at the center of all creation is clear in the Old Testament [my translation].[40]

Kim seems to accept the perspective of humans being the lords of all creation.[41] He argues, however, that the notion of "image of God" was recorded only three times in the Old Testament; in Gen. 1:26ff; 5:3; and 9:6). According to him the notion of "image of God" can be found in Ancient Egypt and Mesopotamia.[42] "A king appeared in the image of God. Pharaoh, the king of Egypt, accepted as the matrix of son of the sun god, was a deputy of God who controls the earth" [my translation].[43] After analysis and evaluation of

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[38] Kwang-Shik Kim, *Systematic Theology. Vol. 1* (Seoul: Christian Literature Society, 1988.), 331.

[39] Kim uses the term "control" instead of "take care of."

[40] Ibid., 331-32.

[41] Even though Kim does not use the terms "the human is the lord of all creation," his perspective seems to show the terms.

[42] Ibid., 351.

[43] Ibid.

Jewish literatures, writings of Philo in Alexandria, Gnostic writings, and writings of the fathers, Kim points out what is the most important concern of all creation as recorded in Gen. 1, 5, and 9:

> In Genesis chapter 1, the notion of the creation of mankind in God's image is not important, but rather the function of image as the control of creation based upon the relationship between Israelites and God. In Gen. 5ff the list of the descendants of Adam and the notion of creation in God's image is to indicate that the image of God could be inherited from generation to generation. In Gen. 9:6, the legal style is to show the dignity and inviolability of human beings [my translation].[44]

Kim addresses human dignity and inviolability as recorded in the Priestly document. Thus, humans as unique beings are to control other created things in the universe.

Henry Clarence Thiessen has a very similar position to that of Kim. Thiessen sees the "image and likeness" as follows:

> First, it is not a physical likeness. God is Spirit and does not have parts like a man … The "form of Jehovah" was seen by Moses (Num. 12:8); but His face he could not see. At the same time this likeness implies that man was physically erect and did not walk on all fours, as evolutionists would have us believe, and that he was perfect in health… Second, it was a mental likeness … God is a Spirit, the human soul is a spirit. The essential attributes of a spirit are reason, conscience, and will. A spirit is a rational, moral, and therefore also, a free agent. In making man after his own image, therefore, God endowed him with those attributes which belong to his own nature as a spirit … It was a moral likeness. He is the image of God, and bears and reflects the divine likeness among the inhabitants of the earth, because he is a spirit, an intelligent, voluntary agent; and as such he is rightfully invested with universal dominion … Fourth, it was a social likeness. God had made man for Himself, and man found supreme satisfaction in communion with his Lord. But God provided also human fellowship… It is clear that God provided for man's social nature. Human love and social interest spring directly from this element in man's nature,

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[44] Ibid.

which he has not lost in the fall.[45]

Thiessen sees the creation of humankind with God's image and likeness in relation to a mental, moral and social relationship to God. The image and likeness of God does not indicate a physical one.

Milton S. Terry analyzes some ancient fathers' concepts regarding the issue of the "image and likeness" of God:

> What elements or qualities of man's nature are we to see this likeness of the Creator? Little help to understand, this term can come from a study of the two words צֶלֶם image, and דְּמוּת likeness, as found in Gen. 1:26. The first conveys a somewhat concrete, the second a more abstract conception; but when the two expressions are connected they serve to give emphasis to the idea of similarity. They express the thought of some noteworthy resemblance of God, which distinguished man above all other creatures. Among the ancient Christian fathers we observe differences of opinion on this subject. Theodoret informs us that Audius, a native of Syria, found the image of God in man's body and taught that God himself had a human form and a body consisting of parts. Irenaeus maintained that it requires body, soul, and spirit to constitute the full image of God in man, the body being essentially the temple of God and of the Holy Spirit. Others distinguished between the *image and the likeness* of God, holding that the former consists in the original constitution and faculties of the soul, while the latter is seen rather in the actual exercises of these powers in harmony with the will of God. Philo located the image of God in the rational soul and connected it with his Platonic notions of archetypal ideas in the divine mind, of which man himself is only a copy. Modern theologians have also differed widely on this question, some placing the image in man's dominion over all other creatures, others in his superior intellectual powers, and others in original moral perfections which were lost by sin.[46]

Terry sees the "image" as more concrete, whereas the "likeness" is more abstract.

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[45] Henry Clarence Thiessen, *Introductory Lectures in Systematic Theology* (Grand Rapids, MI: Eerdmans, 1956), 219-22.

[46] Milton S. Terry, *Biblical Dogmatics: An Exposition of the Principal Doctrines of the Holy Scriptures* (New York: Earon & Mains, 1907), 78-79.

According to him the reason for the usage of two different terms is to emphasize that humans resemble God. However, examining some ancient fathers' concepts, he found that there were some different concepts among the ancient fathers. He would not insist on his own concept of the creation of humankind, but tries to help any reader find some crucial meaning from the different perspectives among fathers and modern scholars.

Bloesch, Kim, and Thiessen have similar concepts concerning the account of humankind's creation. According to them, humans are superior to the other creatures because they were created by God with His image and likeness. Only human beings can have a relationship with God through God's image and likeness. Only human beings can control/take care of other works of creation because God gave him the strength to do it.

Wolff, however, approaches the point differently from the others referred to above. He points out that humankind was created on the same day the other animals were created. Even though he also emphasizes the creation of humankind as something different from the creation of the others, he does not miss the fact that humankind was created on the same day and that human beings were placed close to the beasts. Let us see his position on the creation of humankind:

> In the account of the creation in the Priestly document the creation of man to God is also the dominating and all-embracing theme Gen. 1:26-30). It is in this that the difference between man and all other created beings is shown. It is true that he is placed close to the beasts; he is created on the same day as the terrestrial animals (vv. 24-31), and fish and birds are also, through a blessing, given the right to multiply- a right otherwise reserved for man (cf. v. 22 with v. 28); and finally man and the land animals are assigned the same food (vv. 29f.).[47]

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[47] Wolff, *Anthropology*, 95.

He wants to see the creation story in the Priestly document recorded verse by verse and animal by animal more clearly. Thus, he sees that human beings were created on the same day the terrestrial animals were created. Also, he asserts that the food for man and the other animals is same.

However, he also finds something crucial in relation to the creation of the humankind.

> Yet man's special position is no less clearly brought out. The terrestrial animals, who are created immediately before man on the sixth day, proceed from the earth on the basis of a divine command to it; and God 'makes them' (vv. 24f.). But the man and the woman in Gen. 1 do not emerge from the depths of the earth; they are completely independently created, without the materials being provided beforehand and without the co-operation of the earth by God's own personal decision (v. 26) – a decision unique in the Priestly document's whole creation account. The blessing given to man in v. 28 differs fundamentally from that conferred on the fish and the birds in v. 22, in that after they are empowered to multiply, men are entrusted with lordship over the earth and especially over all animals (v. 28b). This defines the decisive difference between man and beast, and it again derives from God's relationship to man. This peculiar relationship already shows itself formally in that no other created being is deemed worthy of the divine address to such an extent as man; it is significant that when nourishment is assigned to man and beast, men are addressed (v. 29), whereas the animals are only spoken of in the third person (v. 30). Finally, it should be noted that mankind is immediately created as two sexes and is as such entrusted with the free lordship over the rest of creation.[48]

Wolff does not try to see the real meaning of the terms "image," and "likeness." Rather, he addresses his points through his careful checking of the creation story one by one in the Priestly document. According to him, human beings are different from the other animals because their creation is based on the relationship between God and humankind. It is clear that most scholars emphasize that the creation of humankind is unique; Humans are

[48] Ibid., 95.

placed in a position of control over the universe as special beings who can have a relationship with God. Before the fall, humankind as created by God in His image and likeness was a great blessing.

The Creation of Humankind According to the Yahwist

As is well known today "both biologists and many secular psychologists have placed primary emphasis on the similarity between humans and animals."[49] Most researchers in laboratories experiment on animals by various methods and later apply them to humans clinically because they believe in the similarity between humans and animals. "Behavioral psychologists also believe that if an explanation works with animals, a more complex version of the same concepts will explain human behavior."[50]

However, Christian scientists and scholars have a different perspective regarding the relationship between humans and animals. In order to see it, readers need to examine some crucial points from the creation of man according to the Yahwist document.

> "then the LORD God formed man from the dust of the ground,
> and breathed into his nostrils the breath of life;
> and the man became a living being.
> And the LORD God planted a garden in Eden, in the east;
> and there he put the man whom he had formed" (Gen. 2:7-8 [NRSV]).

> "The man gave names to all cattle, and to the birds of the air,
> and to every animal of the field; but for the man there was not found a helper as his partner.
> So the LORD God caused a deep sleep to fall upon the man, and he slept;
> then he took one of his ribs and closed up its place with flesh.
> And the rib that the LORD God had taken from the man he made into a woman
> and brought her to the man.

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[49] Ronald L. Koteskey, *Psychology from a Christian Perspective* (Nashville: Abingdon Press, 1983), 19.

[50] Ibid.

> Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken" (Gen. 2:20-23 [NRSV]).

There are some differences in the Yahwist account of creation of humankind. God in the Priestly document created all things in the universe and then, on the sixth day, He created male and female in God's image and ordered humans to have domination over all other creatures.

Kim uses this passage to show the constitution of human and humanness.[51] He argues as follows:

> This is how God created man. God formed man from the dust of the earth and breathed into his nostrils the breath of life; and the man became a living being. Man has both; a material body from the dust of the ground, and an immaterial spirit, that is soul which coming from the breath of God is the principle of human life. But, this is not that a human has a spirit or soul, but that a human is a spirit. The human body enables humankind to live long and to accept real life from God because only God can give humankind life. Thus, providence and the sustaining of life is God's ministry [my translation].[52]

Kim states that only God can give humans life and take it from them. Even though each human has his/her own physical body, human life and death belong to God. God has given humans responsibility to sustain their bodies in good as beings who have a free will.

R. S. Anderson describes humanness as follows: "The human person is neither the soul in abstraction from the body nor the body as the repository of the soul. As embodied soul and ensouled body, the human person exists as a unique duality of material and nonmaterial being with a positive orientation toward the order, the divine Creator, and the

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[51] Kim, *Theology*, 332.

[52] Ibid.

self."[53]

Some scholars relate their "dichotomous theory" to the creation of humankind in the Yahwist document, meaning that human material nature is body and that immaterial nature is human soul and spirit. They usually point out that "God breathed into man but one principle, the living soul.[54]

Wolff discusses the creation of mankind in the Yahwist document as follows:

> The Yahwist's account of the creation displays no relationship at all to the process of birth. Even when Gen. 2.24 says of man and woman that 'they become one flesh', there is no further amplification of the conception and birth of a child; probably the writer is not even thinking of this; for *basar 'ehad ('a single flesh')* does not mean the child in whom two people rediscover themselves as in a unity; it means the physical union of man and woman, whose utter solidarity is expressed in this way. The Yahwist's interest is completely directed towards those relationships in which man is compelled to recognize his humanity from the very beginning. The relationship to God must be mentioned first here. For whatever the other relationships may be in which man is going to be living, he lives as God's creation. 'Yahweh God formed man ... and breathed into his nostrils the breath of life; and man became a living person' (2:7). The powerful anthropomorphisms stress that man receives his form and his life from God. The material of his body is completely and utterly earthly. It is not the blood of a slaughtered god that courses through his veins, as in the Babylonian creation myths, nor has man developed from the tears of the sun god, as was frequently said in Egypt from the early years of the Middle Kingdom. It is solely the craftsmanship motifs which are taken over from the creation myths that are widespread in the ancient East; and this stresses the distance between God and man, but also God's concrete intervention on

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[53] R. S. Anderson, *"The Biblical View of Human Nature,"* in *Dictionary of Pastoral Care and Counseling,* Rodney J. Hunter, ed.. (Nashville: Abingdon, 1990), 545.

[54] Thiessen, 226. "and man became a living soul" (KJV), "and man became a living soul" (ASV), "and Man became a living soul" (Darby), "and man became a living soul" (Webster), "and man became a living soul" (ReWebst), "and man became a living being" (NKJ), "and man became a living being" (RSV), "and the man became a living being" (NRSV), "and man became a living being" (NAS), "and the man became a living being" (NIV). As such some translations use "living soul," while the other use "living being." The terms "life" and "soul" seem to be used interchangeably.

man's behalf.[55]

Wolff asserts that the creation story of the Yahwist focused on the relationship between man and woman with the human strongly related to God, the Creator. Also, he really wants to make a distinction between the Yahwist's creation story and the creation stories of other nations. He emphasizes that the perspective in Genesis that humans were made from some materials taken from the earth is a different perspective than that of human made by other means in the creation stories of other nations. Even though the human physical body is made from the earth, God who took the material from the ground formed the human's physical body. In other words, the creation of humankind is completed by and through God's wonderful plan. It is not just by happenstance, but by God's exquisite skill and through the elaborate plan of God.

As shown above, in the creation story from the Yahwist document, God, like a potter, at first formed the first man, Adam, by taking the reddish materials from *adama*h, the ground, and breathing into his nostrils God's life/soul. Then the very first man could be on the earth. God created male and female simultaneously in the Priestly document, whereas in the Yahwist document the male was created from the ground plus God's breathing His spirit into the first man's nostrils. Making the first female, God took one of the first man's ribs and made it into the first woman.[56]

On this matter, Wolff emphasizes the relationship between man and woman. "The unique closeness of her relationship to the man is underlined above all through the fact

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[55] Wolff, *Anthropology,* 93.

[56] As such in the Gen. 2:7-8 "the first man (adam) from adamah (ground, soil), the creation of woman is also poetry expression; the notion "woman (*ishah*) from man (*ish*)" is thus "man from man."

that she is created, not from the earth but out of the rib of man himself -- a rib which Yahweh further forms into the woman."[57] He also states that this passage shows the relationship between man and the earth. His analysis is so helpful in relation to the present ecological approach regarding the matter of holistic healing matter.

> It is documented linguistically in the original text through the consonance of *adam (man)* and *adama (earth)*, in which the common etymological root *'dm, 'to be red,'* appears for man's reddish brown skin and for the reddish brown of the earth. This relation too is determined by Yahweh. It is a threefold one. Man is created out of the earth (2:7; cf.3:19, 23); he has to work the soil (3:23); and he returns to the earth at his death (3:19). Moreover both the tilling of the soil and the final return to the earth are related to his creation from the earth (cf. 3:19, 23 with 2:7). Just like the tilling of the soil and his own mortality, man's life with the woman and with the animals he has named is conditioned by his own basic relationship to his Creator, who is also the Creator of all things, but who enters into dialogue with man and with his wife as with none other of his creatures.[58]

His analysis of the creation of humankind according to the Yahwist gives us a crucial ecological perspective concerning why we should take care of all other creatures. He would not consider the issue of ecology in his mind. However, his approach to the Yahwist document gives a pivotal insight in relation to environmental healing.[59]

Conclusion

In conclusion humankind was created by God by an elaborate plan. God created humans in His image according to His likeness because God wants to have a continuing

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[57] Wolff, *Anthropology,* 94.

[58] Ibid., 94-95.

[59] In the chapter of environmental healing, the issue of his approaching will be dealt with more profoundly again.

relationship with them. Even though all living beings, as well as nonliving beings in the universe, were created by God, human beings are unique; thus their role is to be caretakers for all creation. The first human, that is, before the fall of humankind, was perfect and mature physically, emotionally, socially, and spiritually.

Even though God created humans in His image and likeness, he did not ask them to live as robots. God wanted to have a personal relationship. So God created "humans as personal beings."[60] God wanted them to think, decide, and act by their own volition. They could freely communicate with God and the other creatures by their free will. God might want to communicate with them all the time, but God was not importunate. Humankind could think, decide, and act freely without others' compulsions or even God's compulsion. Because they were matured, they could decide and act under their own responsibility.[61] I n the narratives of the creation according to the Priestly document, the human nature originally was "very good." Their goodness and healthy status could give them well-being without any illness. In other words, before corruption based on the fall of humankind, humans were perfect and healthy physically, mental/emotionally, socially, and spiritually. Humankind, having been created in God's image and likeness, was given a special role and responsibilities. This lesson is given through the Hebrew Bible even in the present time. Therefore, Christian scholars who deal with the issue of health/illness should go back to the ancient record, the Old Testament, to grasp some crucial elements regarding health and illness issues.

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[60] Kotesky, *Psychology,* 20.

[61] This issue will be dealt with more deeply in the later chapter of health/illness and healing in the Old Testament in relation to the concept of the fall of humankind.

CHAPTER THREE

CONCEPTS OF HUMANKIND IN THE NEW TESTAMENT

The New Testament develops with more detail the concept of the creation of humankind in the book of Genesis. In this chapter the constitution of humankind in the Gospels, the Pauline epistles, and the other epistles will be examined. The Gospels record many instances of Jesus' healing of humans. However, the Gospel writers were not concerned about what a human is. Rather, they just accepted the human situation of illness and Jesus' healing ministry. Therefore, the constitution of man will be examined and evaluated on the basis of the Pauline writings.

Paul is described in the book of Acts as a great apostle to the Gentiles, a missionary, a theologian, a church founder, etc. He had a passion for mission and church planting. He was also a good systematic theologian who provided many fundamental resources for the present-day church. In order to study the issue of health/illness, Paul's doctrine of sin and the natural human condition which related to his Christology and Soteriology should be examined.

In Paul's recordings[1], readers can easily find Hellenistic concepts as well as Jewish perspectives. He tried to clarify the concept of salvation by faith and the role of the Jewish law rather than give up the Jewish tradition. In Korean Christianity, there is still some controversy about the constitution of humans. The question, "Is man twofold or

[1] For my personal faith, I would like to use the term "recording(s)" rather than literature(s), or writing(s).

threefold?" has been a troublesome issue in Korean Christianity. Some denominations insist on the dichotomous theory, whereas the others insist on the trichotomous theory.[2]

According to Thiessen, the Western church generally held to the dichotomous theory, while the Eastern church generally held to the trichotomous theory.[3] The dichotomous theory sees a human as a two-fold being with body and soul/spirit, while the trichotomous theory describes a human as a three-fold being: body, soul, and spirit. However, in these days, individuals have their own preferred theory according to their preferences.

Then, let us examine what the differences are between the two. Thiessen argues why the dichotomists have insisted on the theory as follows:

> This theory is supported by a number of facts. First, by the fact that God breathed into man but one principle, the living soul (Gen. 2:7). In Job 27:3 "life" and "spirit" seem to be used interchangeably. Secondly, by the fact that the terms "soul" and "spirit" seem to be used interchangeably in some references (Gen. 41:8 and Ps. 42:6; Jn. 12:27 and 13:21; Matt. 20:28 and 27:50; Heb. 12:23 and Rev. 6:9). Thirdly, by the fact that "spirit" as well as "soul" is ascribed to brute creation (Eccl. 3:21; Rev. 16:3) ... Fourthly, by the fact that "soul" is ascribed to Jehovah (Amos 6:8; Jer. 9:9; Isa. 42:1; 53:10-12; Heb. 10:38). Fifthly, by the fact that highest place in religion is ascribed to the soul (Mark 12:30; Lk. 1:46; Heb. 6:18-19; Jas. 1:21). And sixthly, by the fact that body and soul (or spirit) are spoken of as constituting the whole of man (Matt. 10:28; 1 Cor. 5:3: 3 Jn. 2). To this we may add that consciousness testifies that there are two elements in man's being; we can distinguish a material part and an immaterial part. But the consciousness of no one can discriminate between soul and spirit.[4]

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[2] The trichotomous theory is more widely accepted than the dichotomous theory by Korean church leaders. However, the controversy takes place in theological academia.

[3] Thiessen, *Lectures,* 225.

[4] Ibid., 226.

Furthermore, people generally talk about humans as being constituted of body and soul. We usually refer to body and soul rather than body, soul, and spirit today. "This is particularly true of the words 'soul' and 'spirit' which sometimes designate the same thing and sometimes two things absolutely different."[5]

The trichotomous theory insists that human "consists of three distinct elements, body, soul, and spirit. The body is the material part of our constitution; the soul is the principle of animal life; and the spirit is the principle of our rational life."[6] According to Thiessen, the trichotomous theory rests on the following considerations:

> In the first place, Gen. 2:7 does not absolutely declare the God made a twofold being. The Hebrew text is in the plural: "And Jehovah God form man of the dust of the ground and breathed into his nostrils the breath of lives; and man became a living soul."[7]... In the second place, Paul seems to think body, soul, and spirit as three distinct parts of man's nature (1Thess. 5:23) ... In the third place, such a threefold organization of man's nature seems also to be implied in the classification of men as 'natural," "carnal," and "spiritual" in 1 Cor. 2:14-3:4. These Scriptures seem to point to trichotomy.[8]

When we use the words soul and spirit separately, it seems to support the trichotomous theory. But, both words have usually been used interchangeably. J. R. Zurcher affirms that the trichotomous theory indicates the certainty of the spiritual principle:

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[5] J. R. Zurcher, trans. Mabel R. Burtlett, *The Nature and Destiny of Man: Essay on the Problem of the Union of the Soul and the Body in Relation to the Christian Views of Man* (New York: Philosophical Library, 1969), 136.

[6] Thiessen, *Lectures,* 226.

[7] Comparing English versions such as KJV, NKJV, RSV,NRSV, ASV, NAS, NIV, Darby, Webster, and ReWebster, the writer cannot find the term translated "pluralistic." Thiessen might indicate the original Hebrew Text.

[8] Thiessen, *Lectures,* 226-27.

> Thus, from the point of view of the metaphysical structure of the being, it has been clearly established that the words 'soul' and 'body' each designate one of the constituent elements of man. The body corresponds to the corporeal principle, while the soul corresponds to the spiritual principle … the word 'spirit' is more appropriate here. This change would have the advantage of avoiding the primary confusion between soul and spirit. For if it is possible to employ them indifferently in this case, the word 'soul' alone is proper for the intimate essence of the being considered from the existential or psychological point of view. As for the triad, body, soul, and spirit, it could only designate for us three orders of manifestations of the living soul itself, i.e.: the corporeal life, the psychological life, and the spiritual life.[9]

Zurcher's analysis makes clear why the controversy between the dichotomy and the trichotomy arises in the religious setting. In ordinary life, we usually follow the dichotomous conception, i.e. differentiation of the body and soul. However, in dealing with religious subjects, we usually stand on the trichotomous conception of humankind. According to Zurcher the trichotomous conception of man traces back to Plato:

> Even if the metaphysical structure seems always to have been composed of two basic elements whose union has been explained in various ways, the triadic notion goes back to the infancy of philosophy. Plato himself, when he wishes to explain the union of the soul and the body by a psychological observation of the facts, comes around to a sort of trichotomous conception of man. Aristotle makes an even more clear distinction between body, as a living organism, the soul, as principle of the nutritive and sensitive life, and the νοὺς, the only immortal element, principle of the intellectual life.[10]

According to Plato, in his threefold division of the soul of man, the term νοὺς (reason) shows "the most excellent part, an independent sphere, i.e., pure thought whose object is

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[9] Zurcher, *Nature and Destiny,* 136-37.

[10] Ibid., 137.

the idea. That reason, in virtue of its knowledge of virtue, also controls moral action, is made clear in the metaphor of the helmsman … With his insight that consciousness of God rests on reason, the supreme function of man's spiritual life."[11] Even though Plato accepted the person whose conception of νοὺς contributed to the religious philosophy, Aristotle, described above by Zurcher, more clearly defines the terms:

> Aristotle goes beyond Plato's division of the soul when he sets νοὺς over the δύναμεις of the soul as the ἐνέργεια which characterizes man. He then gives a more precise definition. Theoretical reason, the power of logical thought (νοὺς θεωρητικός), is distinguished from practical reason (νοὺς πρακτικός) which sets goals for the will. The sphere of the νοὺς is wholly limited to perception. Translation of this into practice is not affected by the νοὺς. By nature the νοὺς is not intermingled with the body. It is immortal and divine. It comes from without into the body.[12]

These studies show that the trichotomous theory has a long history of development. Thus, the trichotomous conception is expressed in a lot of passages, especially in Pauline writings.[13] Zurcher asserts that "the most characteristic of these passages comes from the apostle Paul, who, speaking of the manifestations which must distinguish a Christian holy life, writes to the Thessalonians: May the very God of peace sanctify you wholly, and I pray God your whole *sprit* and *soul* and *body*[14]be preserved

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[11] J. Behm and E. Wurthwein, *"The Term νοὺς in Greek Philosophy and Religion,"* in *Theological Dictionary of the New Testament, ed. Gerhard Kittel and Gerhard Friedrich* (Grand Rapids, MI: Eerdmans, 1975), 4:954. Hereafter cited as TDNT.

[12] Ibid., 954-55.

[13] Zurcher, *Nature and Destiny,* 137-38.

[14] "Spirit and soul and body," πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα.

blameless unto the coming of our Lord Jesus Christ (1Thess. 5:23)."[15] This passage "is to be regarded along the lines of popular anthropology as a constituent part of man."[16] Consequently, from the standpoint of biblical anthropology, the trichotomous theory seems to be more likely and widely used in Christianity.

In addition, the trichotomous conception of humankind seems to be more profoundly used. We still indicate freely the two-fold notion of human being. Furthermore, the dichotomous theory and the trichotomous theory are often used interchangeably. Therefore, the two theories can be accepted and used according to the situation.

I will conclude this section with a quotation showing Rudolf Bultmann's view of man:

> The various possibilities of regarding man, or the self, come to light in the use of the anthropological terms σομα, ψυχή, πνευμα. Man does not consist of two parts, much less of three; nor are ψυχή and πνευμα special faculties or principles (within the σομα) of a mental life higher than his animal life. Rather, man is a living unity. He is a person who can become an object to himself. He is a person who lives in his intentionality, his pursuit of some purpose, his willing and knowing (ψυχή, πνευμα). This state of living toward some goal, having some attitude, willing something and knowing something, belongs to man's very nature and in itself is neither good or bad.[17]

A human being is a whole person who cannot be divided into two, three or whatever. We could consider one element separately in terms of profound understanding. But,

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[15] Zurcher, *Nature and Destiny,* 138.

[16] Eduard Schweizer, *πνευμα: Paul,* in *TDNT 6:435.*

[17] Rudolf Karl Bultmann, trans. Kendrick Grobel, *Theology of the New Testament. Vol. I.* (New York: Scribner's, 1951), 192.

humankind basically cannot be divided by σομα, ψυχή, and πνευμα. We should consider humankind a whole being in any situation.

Anthropological Notions in Pauline Recordings

The Apostle Paul holds a great position in the New Testament and in Christianity. Without him the New Testament theology would not be considered as crucial scholarship in the Christian perspective. He, well educated at the feet of Gamaliel (Acts 22:3), dealt with most issues that Christians consider to be the most important elements in relation to salvation doctrine. Thus, Christians do not hesitate to describe him as the most influential Christian who ever lived. J. Gresham Machen writes as follows:

> The Christian movement in 35 A.D would have appeared to a superficial observer to be a Jewish sect. Thirty years later it was plainly a world religion. This establishment of Christianity as a world religion, to almost as great an extent as any great historical movement can be ascribed to one man, was the work of Paul.[18]

Robert Jewett describes Paul as the first theologian and a self-supporting missionary: "Paul should be understood not simply as a theologian and a writer of letters but as a self-supporting missionary actively engaged in cooperative projects with a number of groups and individuals."[19] Lots of biblical scholars would not hesitate to insist that the apostle Paul is the great theologian who helped Christianity to spread widely in the first century. He deals with Christology and anthropology in relation to Soteriology. The Apostle Paul,

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[18] J. Gresham Machen, *The Origin of Paul's Religion*. (Grand Rapids, MI: Eerdmans, 1925), 7-8.

[19] Robert Jewett, "Paul, Phoebe, and the Spanish Mission" in *The Social World of Formative Christianity and Judaism Essays in Tribute to H. C. Kee*, ed. J. Neusner, S. S. Frerichs, P. Borgen, and R. Horsley (Philadelphia: Fortress, 1988), 12.

having grown up in a Jewish background and having lived in a Hellenistic world, tried to persuade people to accept Jesus as their Christ. After his conversion experience on the road to Damascus he focused mainly on witnessing to Jesus Christ.

Anthropology, relating to Soteriology, is the most significant issue in Paul's recordings. Paul, as other writers in the Bible, understood humanity in relationship with God. Let us analyze some terminologies relating to humankind in the New Testament.[20]

σώμα (Body)

σώμα: According to Rudolf Bultmann, the concept of σώμα (body) is the most inclusive concept to characterize humanness to Paul.[21] This concept is very complicated and difficult to understand fully.[22] "The basic meaning of σώμα is still contested. It crops up for the first time in Homer's writing about a dead human or animal body. Whereas man experiences himself as a living body primarily in the functioning of his members, σώμα is the body on which he stumbles, a thing in the external world"[23] The term σώμαin Pauline recordings indicates a real body rather than the metaphysical description.[24]

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[20] In this chapter, the terms relating to human being will be examined in mostly Pauline recordings as well as in the whole New Testament.

[21] Rudolf Karl Bultmann, *Theologie des Neuen Testaments*, trans. Heu Hyuk, Shin-yak Sung-seo Shin-hak, *신약성서신학*. (Seoul, Korea: Sung-Kwan Munwhasa, 1968), 187.

[22] Ibid., 188.

[23] Friedrich Baumgartel and Eduard Schweizer, "σώμα: The Greek World: The Period up to Plato" in *TDNT 7:1025*.

[24] In Chan Chung, ed., *The Wisdom Encyclopedia of the Bible*. (Seoul: The Christian Wisdom Publishing Company, 1981), 730.

Before the Pauline recordings, the term σώμα appeared in many classical texts. We read that σώμα

> … comes into clearer focus in the 5th century. In Herodotus, II, 66, 4 it means "trunk" as distinct from head, but also the whole body[25]… the word embraces the whole person… More important is the fact that one finds body along with soul in the Pre-Socratics. Probably σώμα in contrast to ψυχη (breath, soul) came to denote the living body. Homer knows the view that at death man is abandoned by the vital force, the breath-soul, and thus becomes σώμα, "a corpse." This leads to disparagement of the body. Without the soul, i.e., life, it is worse than dung and should be cast aside with no solemn burial … Now the mortal body complements the immortal soul. This view carries with it a religious judgment in the Orphic. The σώμα is the tomb of the soul: mortal, it is differentiated from the immortal soul.[26]

Shown above, σώμα and soul are totally differentiated even though σώμα embraces the whole person. σώμα is mortal. Empedocles of Acragas in Sicily described body as σώμα which envelops the soul, a purely neutral statement.[27]

To Plato, "naturally σώμα still means first the body, especially man's. This is the object of the physician's care just as a plant is of the husbandman. If fire, earth, water and air are called visible bodies, the elements as substances stand opposed to the invisible soul. The body is the visible part of man … If the soul is invisible, divine and immortal, the body is visible, human and mortal. It is merely a dwelling for the pre-existent soul."[28] Plato distinguishes between an invisible element, soul, and a visible element σώμα. Soul

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[25] Also, in I, 32, 8: As no land is self-sufficient, neither is any man's σώμα.

[26] Baumgartel and Schweizer, *TDNT 7:1025-26.*

[27] Ibid., 7:1027.

[28] Ibid., 7:1028.

and God are invisible, i.e., immortal, while σώμα and human are visible, i.e., mortal. Therefore, "death is the liberation of the soul which parts from the body and therewith alone becomes pure, since the body is a mixture of all kinds of things."[29]

Aristotle also described σώμα as a human body. To him, σώμα "is primarily the human body which is composed of different things.[30] However, in comparison with Plato, Aristotle has a different concept of σώμα. He sees that "the body is primary and is viewed as existing before the soul. But this does not mean that it is superior; the soul is the more eminent part. Sometimes the physical body can be viewed as matter, for σώμα itself, apart from soul, is by nature 'substance.'"[31]

Paul, even though living in the Hellenistic world, had grown up in the Jewish religious culture. His Jewish birth and rabbinic training were the significant influences to define who and what Paul was. Stacey claimed that "The Jewish influence was upon Paul from the cradle."[32] T hus, Paul did not use any aspect of the Hellenistic notion of σώμα.[33] "In particular he does not find the Hellenistic view in which the soul alone constitutes the true human ego, whereas the body is indifferent or an obstacle. In this respect Paul thinks more consciously along Old Testament lines than the source of the sayings. To be sure, Paul can adopt the idea that a human is able to make a heavenly ascent outside the body

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[29] Ibid., 7:1029.

[30] Ibid., 7:1031.

[31] Ibid.

[32] Stacey, *Man,* 4.

[33] Baumgartel and Schweizer, "*σώμα: Paul,*" *TDNT 7:1060.*

(2 Cor. 12:1-3)."[34] Stacey also contended that there were no Hellenistic influences upon Paul regarding his usage of the term σώμα.[35] Stacey pointed out why Paul did not use the Hellenistic notion of σώμα as follows:

> Though the Hebrew world supplies the outline of Paul's anthropology, there are places where it proves inadequate, and foreign ideas have to be brought into complete the picture. The value of this word σώμα had been appreciated long before Paul, and it was already incorporated in Judaism, when Paul began to use it in his own way. It is a significant fact that Paul, with no psychological interest at all, concerned to describe man, only as he stands before God, was ready to make good use of a word that belonged ultimately to the pagan world.[36]

As the term σώμα appeared in classical literature long before the New Testament era, it became incorporated into Judaism. From Jewish usage Paul developed his understanding of the term.

Paul uses σώμα frequently when he deals with the great themes such as the resurrection of the body, Soteriology, and the community (church) as the body of Christ.[37] When Paul talks about the nature of the resurrection (1 Cor. 15:35-44), he mentions the resurrection of the σώμα. Also, when he deals with confidence in facing death (2 Cor. 5:1-10), and confidence in Jesus' power to resurrect the dead (Rom. 8:11), he speaks of the resurrection of σώμα. For Paul in 1 Cor. 15:35-44, "the life after death is dependent on the resurrection of the body, since non-bodily life is quite inconceivable for him. But if the body cannot be separated from the I of man, this is a guarantee that the

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[34] Ibid.

[35] Stacey, *Man,* 181.

[36] Ibid., 181-82.

[37] Ibid., 182.

resurrection is wholly God's act. There is no inner part of man in which heavenly life is already man's possession so that he is no longer referred to as God's creative act."[38]

Bultmann has a different view about Paul's notion of the resurrection of σώμα.

> ... the resurrection body will no longer be a body of flesh (1 Cor. 15:50), not a 'physical' (ψυχικόν) body or one of 'dust' (1 Cor. 15:44-49), but a 'spiritual' (πνευματικὸν) body, a 'body of glory' (Phil. 3:21; cf. 2 Cor. 3:18). Hence, it was natural for interpreters to conceive soma to mean the body-form which could be stamped upon various materials – of fleshly or spiritual kind; and 1 Cor. 15:33ff, was a downright temptation so to conceive it. But it is a methodological error to choose this passage as the point of departure for the interpretation of soma; for in it Paul lets himself be misled into adopting his opponents' method of argumentation, and in so doing he uses the soma-concept in a way not characteristic of him elsewhere. In these verses only the underlying idea is genuinely Pauline: The only human existence that there is – even in the sphere of Spirit – is somatic existence; but the use of soma as 'form,' 'shape' in un-Pauline.[39]

Bultmann's view of the resurrection of σώμα cannot but be negative because he does not believe in the resurrection of Jesus. As an existential theologian, Bultmann does not concern himself with whether the resurrection of Jesus is fact or not. If the fact of Jesus' resurrection in the first century provides any insights into today's existence, it is not meaningful. Thus, because Bultmann would not accept the Easter faith, his interpretation of Paul's usage of σώμα in the resurrection of the body is too radical for this writer to accept. Nonetheless, we can hardly downgrade his efforts to interpret "Pauline theology as anthropology, and makes σώμα the key to that anthropology."[40]

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[38] Baumgartel and Schweizer, *TDNT 7:1062.*

[39] Bultmann, 192.

[40] Robert H. Gundry, *Soma in Biblical Theology with Emphasis on Pauline Anthropology*. (Cambridge: Cambridge University Press, 1976), 4.

In the book of Romans, σώμα occurs "at the very point where indicative statements yield to imperative (Rom. 12:1)."[41] I n Romans chapter 6, σώμα "describes man as a whole, not a part which may be detached from the true I."[42] 1 Cor. 6:12-20 shows that man praises God in his σώμα (1 Cor. 3:16, you are God's temple and that God's Spirit dwells in you? [NRSV]). Paul is also concerned about ownership in the notion of σώμα. It comes from God (1 Cor. 6:19, "Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own?" [NRSV]). Thus σώμα does not belong to human beings, but to God. Consequently, it is no wonder that Paul asserts: "do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness (1Cor. 6:12-13, NRSV])."

All passages above show that "Paul's σώμα as 'person,' 'personality,' or even 'individuality' is thus justifiable to the degree that the word always denotes the whole man and not just a part."[43] However, Hans Conzelmann argues differently. According to him, in Paul's writings σώμα designates not just a part of man, but the whole man in so

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[41] Baumgartel and Schweizer, *TDNT 7:1064.*

[42] Ibid.

[43] Ibid., 7:1065-66. Rudolf Bultmann, D. Stacey, Robert H. Gundry, George H. van Kooten, and James D. G. Dunn also conclude that Paul's σώμα indicates a whole person rather than a part. (cf. Bultmann, *Theology I:*192-203., Stacey, *Man.* 181-93., Gundry, *Soma.* 3-8., George H. van Kooten, *Paul's Anthropology in Context: The Image of God, Assimilation to God, and Tripartite Man in Ancient Judaism, Ancient Philosophy and Early Christianity*. 302-312., 55-73.)

far as he is seen under a particular aspect.[44]

Paul never uses σώμα in the sense of 'corpse,' as it was used in the Greek world.[45] James D. G. Dunn[46] addresses Paul's σώμα as 1) "denoting human body includes the physical body but is more than that," 2) "the embodiment of the person, i.e. relational concept." Dunn emphasizes σώμα along with environment. Let us see what he writes.

> It is the means by of living in, of experiencing the environment. This helps explain the degree of overlap with the narrower sense 'physical body,' for the environment of everyday experience is a physical environment. But soma as embodiment means more than my physical body: it is the embodied 'me,' the means by which 'I' and the world can act upon each other. Alternatively, we could use a term like 'corporeality' or even 'corporateness.' For it is precisely 'bodiness' (corporeality, corporateness) which enables individuals as bodies to interact with each other, to cooperate with one another. The body is the medium of that interaction and cooperation.[47]

This is what Bultmann misses in his book, *Theology of the New Testament*. Bultmann is more concerned with the individualistic concept of the body, while Dunn considers and evaluates Paul's σώμα as the solidarity conception of body. Paul states 'community' as the σώμα of Christ. His concern with the church as the body of Christ is strongly emphasized, i.e. a relationship and a communication with one another. Thus, the writer agrees with Dunn's concept rather than Bultmann's.

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[44] Hans Conzelmann, *An Outline of the Theology of the New Testament* (New York: Harper & Row, 1968), 176.

[45] James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids, MI , Eerdmans, 2006), 56.

[46] Ibid.

[47] Ibid.

What kind of term(s) in the Old Testament could be used for the term σώμα in the New Testament? Before trying to answer the question, we first need to recognize that the anthropological concepts in the New Testament and in the Old Testament are different. Gundry points out the crucial element relating to anthropology in the Old Testament:

> … in the OT body and soul do not contrast. Man is an animated body rather than an incarnated soul. The breath which God breathed into molded clay at the creation represents the principle of life; and the soul that resulted is the human person as a whole. Thus man does not have a body; he is a body- a psychophysical unity. The body is the soul in its outward form. The soul, then, is simultaneously visible and invisible and constitutes the whole man.[48]

Thus, it is meaningless to find out the exact words to explain the meaning both in the Old and New Testament simultaneously. However, we still need to see what words in the Old Testament could be related to the words in the New Testament, for even in the Old Testament different words are used according to different situations. Stacey states as follows:

> πνευμα and σαρζ may extend in meaning beyond רוּחַ and בָּשָׂר but, on the simplest level, they are equivalent. This is not true of σώμα and גְּוִיָּה. In the LXX σώμα occurs frequently for a number of Hebrew words, the most common of which is בָּשָׂר. Indeed, σώμα has more in common with בָּשָׂר than with גְּוִיָּה, although גְּוִיָּה means 'body,' for, both in frequency of usage, and in theological significance, σώμα and בָּשָׂר stand together against גְּוִיָּה which is rare and has no theological meaning. σώμα, then, has no immediate Old Testament background, and our usual method of investigation will not apply.[49]

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[48] Gundry, *Soma,* 119.

[49] Stacey, *Man,* 181. Mentioned on page 24 in the previous chapter, Wolff also addresses that בָּשָׂר means 'body.' (cf. Wolff, 28).

If Stacey's argument is adequate, we still need to ask where Paul adopts the term and its meaning when he develops his theological perspectives. As mentioned before, Paul did not lean on Hellenistic teachings and philosophy. Stacey continues his argument further:

> It does not follow that Paul took the word from Greek philosophers. More probably he found it in the LXX and developed it without realizing that he was breaking away from the Old Testament. The LXX itself was, however, a Hellenization of the Old Testament, and the conception of the body as a single, united, physical organ was Greek and not Hebrew. The very existence of σώμα in St. Paul makes the theory that he suffered no Greek influence, not even an indirect one, untenable.[50]

Stacey's analysis confirms that human beings cannot escape from cultural influences both directly and indirectly. Human beings affect their culture and it affects them back, visa versa. Paul, who had a Jewish religious background and lived in the Hellenistic world, took the word σώμα and its concepts from the LXX influenced by Hellenism. However, Paul developed the term in his own perspective which was a unique contribution.

There is another usage of σώμα relating to the Christian Church. "Paul does not speak of the body of Christians, a usage which would be purely metaphorical, but the Body of Christ."[51] Paul, with Eucharistic perspective, emphasizes that all Christians must partake together of the crucified Body of Christ. "For this reason the crucified body of Jesus, like His blood, is present in the community when it celebrates the Lord's Supper. This presence of the body of Christ which was sacrificed on the cross for the community can be seen in two ways. It is present in the blessing which issues therefrom to liberate

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[50] Ibid.

[51] Stacey, *Man,* 192.

the community and to unite it with Christ (1 Cor. 10:16). It is also present in the claim to lordship which issues therefrom (1 Cor. 11:27, 29)."[52] Considering the Christian Church as the Body of Christ, it is certain that the body would not denote the members, but it refers to Christ, and with Christ, those who are in him.[53] Eduard Schweizer also states that "the community is in Christ. That is to say, it is incorporated into the history determined by Him. It is a unity from the very first."[54] They agree that Paul speaks of the Body of Christ as community, not as individual.

However, Gundry speaks of the Body of Christ in a different way. He asserts that members are a body, too, in the light of his interpretation of Galatians chapter 3. He argues as follows:

> Christ is the Body; yet Christians, the many members, are the body, too. A good parallel appears in Galatians 3, where Paul makes the offspring of Abraham both Christ and Christians: '"And to your [Abraham's] offspring," which is Christ... you are Abraham's offspring' (vv. 16 and 29). Here the language of procreation is definitely physical, just as physical as the language of *soma*. Yet Paul makes membership in Abraham's offspring a matter of faith alone.[55]

Readers have to be careful to grasp the meaning in the Pauline recordings. Consider Rom. 12:4-5. "For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another" (Rom. 12:4-5 [NRSV]). According to this passage, there is only

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[52] Baumgartel and Schweizer, *TDNT 7:1067-68.*

[53] Stacey, *Man,* 192.

[54] Baumgartel and Schweizer, *TDNT 7:1069.*

[55] Gundry, *Soma,* 231.

one body which has many members. Thus, the congregation ("we") is the one body in Christ even though it is made up of many individuals. Consider the other passage. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ." (1 Cor. 12:12 [NRSV]). This passage also shows that all (Christian) members make one body with Christ Jesus. Through the analysis of some passages in the Pauline recordings, we see that Christians are one body. Therefore, Gundry's argument is more adequate than those of Stacey and Schweizer insisting: the body would not denote members, but it is Christ. Nonetheless, the Body of Christ, as the crucified and risen body, is the given fact and not just a product of fellowship.[56]

After studying σώμα profoundly, Stacey concludes as follows:

> The word σώμα is especially interesting because it reveals three different elements. The Judaic element is revealed in the use of σώμα as a synonym for σαρζ. The Hellenistic element is revealed in one or two subtle shades of meaning. Paul's own original element fills the rest of the picture. Without Paul's experience as a Christian, the word would never have received its many-sided interpretation. On the other hand, without the Greek word σώμα, Paul would have found it difficult to express the nature of man in all his conditions, between sin and final resurrection.[57]

The concept of σώμα in Pauline recordings is so unique in terms of grasping anthropological meaning even in the present. Paul's view of σώμα indicates a human live body rather than a corpse. The σώμα is also a kind of nature which could be corrupted or could be holy according to each human's own intention. The Apostle Paul fully

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[56] Baumgartel and Schweizer, *TDNT 7:1071.*

[57] Stacey, *Man,* 193.

personalizes σώμα as a crucial part of the human constitution and of authentic existence. Thus, we could conclude that σώμα "gains theological significance as the physical body, mans means of concrete service for God."[58]

σαρζ (Flesh, Body)

Like σώμα and πνευμα, σαρζ is also a very common word in Pauline recordings.[59] The term was used in the Greek world, in the Old Testament, and in the Pauline recordings. According to Dunn's study, σαρζ occurs 91 times in the Pauline letters (26 times in Romans alone), 13 times in John (8 of them in John 6:51-63), 6 times in Hebrews, 7 times in 1 Peter, and 7 times in Revelation (5 of them in Rev. 19:18).[60] Thus σαρζ is one of the most controversial terms[61] because "it has a variety of connotations, some physical, some psychical. The physical ones are primary and, in a measure, determinative, but the psychical ones are most important."[62]

This term is used for the flesh of humans, animals, and fish.[63] I n Homer σαρζ was exclusively used for the flesh of the human body.[64] Historically, the term σαρζ was

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[58] Gundry, *Soma,* 244.

[59] Stacey, *Man,* 154.

[60] Dunn, *Theology,* 62.

[61] Ibid.

[62] Stacey, *Man,* 154.

[63] Baumgartel and Schweizer, *TDNT 7:99.*

[64] Ibid.

first used in Hesiodus' *Theogonia*, 538, for animal flesh in connection with sacrifice.[65] The term was considered to have originated "out of female seed, the bones, soul and faculty of perception coming from male seed."[66] According to Plato in the Greek world, "flesh and sinews arise out of blood."[67] Thus, it could be accepted that "the σαρζ of the child originates in the blood of the mother"[68] in the Greek world.

σαρζ as body: Schweizer analyzes σαρζ as follows:

> One may ask how far this usage still affects the examples which follow. It is plain, however, that in the usage of σαρζ, there is a growing understanding that the body is a whole. Where σαρζ singular or plural embraces this totality it is especially the physical body, which may be young or aging, and which can be torn and destroyed.[69]

σαρζ denotes a whole physical body[70] regardless of whether it is young or old. "σαρζ is always living, organized matter presenting the activity of a sensuous being. (Thus), it was not merely a substance, but a substance animated and alive."[71] Bultmann denotes σαρζ as follows:

> σαρζ means, first of all, 'flesh' as man's material corporeality. In contrast to κρέαζ (ṁea t,' animal flesh intended for food, Rom. 14:21, 1 Cor. 8:13), it is the animated flesh of man, active in its sensual manifestations and perceptible to the senses. αρζ, therefore,

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[65] Ibid.

[66] Ibid., 7:100.

[67] Ibid.

[68] Ibid.

[69] Ibid., 7:100-01.

[70] See also Stacey, *Man,* 154.

[71] Ibid.

> does not mean simply 'matter' in contrast to 'form'; while, though it is formed and animated in the human body. That is the only reason that σαρζ can occasionally be used synonymously with σώμα.[72]

In the ancient time, σώμα was used for the flesh of small animals, i.e. flesh of fish. Later σώμα was used for a human's whole body, referring to the animate flesh of the human, i.e. the conceptual and sensual human body.

What word in the Old Testament can be used for σαρζ? Gundry argues as follows:

> … in the LXX, respectively demonstrates בָּשָׂר and σαρζ can refer to the body. That בָּשָׂר has other meanings, too – flesh as a substance, mankind, kinsfolk, the penis – does not give us the right to say that the word is 'essentially' not 'body' but 'flesh.' For a mere glance at the passages just cited will show that in them בָּשָׂר refers to flesh, not as a substance or some other generality, but as organized into an individual body. The flesh as a body is anointed, washed, clothed, cut, pained.[73]

Bultmann and Baumgartel also stand on the same notion. "The Hebrew equivalents to the Greek, σαρζ in the LXX are בָּשָׂר (273 times in Hebrew text) and שְׁאֵר (17 times)."[74] As noted in the previous pages, however, Stacey contends that σώμα is equivalent to בָּשָׂר in the Old Testament.[75] The etymological בָּשָׂר has an original meaning of 'skin,' then

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[72] Bultmann, *Theologie,* 233.

[73] Gundry, *Soma,* 118.

[74] Baumgartel and Schweizer, *TDNT 7:105.*

[75] Cf. Stacey, *Man,* 181.

singular and plural for 'man,' 'men,' and 'human race.'[76] La ter the meaning was expanded to mean flesh and used as a term for blood-relationship.[77] Therefore, it can be concluded that בָּשָׂר can be used for the human body (σώμα) and human flesh (σαρζ) in terms of the physical condition of the human body rather than ethical and psychical aspects. Stacey asserts that "the physical use of σαρζ carried with it no ethical or psychical significance."[78] According to Stacey, Paul uses σαρζ for conditions which were essentially outward and physical.[79] Stacey also believes that σαρζ represented the external and visible and temporal aspect of human life in contrast to the internal, spiritual, and eternal. σαρζ is used in the Old Testament for marriage and sexual relationships, descent, and kinship.[80] I t is used in opposition to the inward person, the spirit, the heart, etc.[81] According to Stacey, "the common Hebraic notion of σαρζ, which signifies material substance, and is void indeed of the spirit, but not contrary to it. It is currently weak and perishable, and so far unclean, but not positively evil."[82]

There are some differences in the use of σαρζ in the ancient time and in Pauline recordings. Schweizer argues as follows:

σαρζ can simply denote the muscular part of the body as in the

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[76] Baumgartel and Schweizer, *TDNT 7:105*.

[77] See Baumgartel and Schweizer, *TDNT 7:105-18, and* Stacey, *Man,* 158.

[78] Stacey, *Man,* 155.

[79] Ibid.

[80] Ibid., 155-56.

[81] John Arthur Thomas Robinson, *The Body: A Study in Pauline Theology* (Chicago: Regnery, 1952), 21.

[82] Stacey, *Man,* 156.

> image of the thorn in the flesh in 2 Cor. 12:7. In Paul, however, we never get such combinations as 'flesh and bone'. Even when used in the customary sense, σαρζ always denotes the whole of man's physical existence. Thus 1 Cor. 15:39, in spite of the 'substantial' form of thought, the reference is not to the muscular part of the body… Hence σαρζ does not just include the mental capacities; on occasion it can be used almost exclusively for them as elsewhere for physical powers… in 1 Cor. 7:28 σαρζ denotes the whole man exposed to both physical and spiritual θλῖψις... At any rate, a better part of man is not distinguished from a worse. Both are threatened by pollution and both may be cleansed.[83]

In other words, σαρζ denotes the earthly life rather than flesh relating to salvation.

It will conclude by summarizing the meaning of the term σαρζ in reference to humanity:

First, "at one end of the spectrum there is indeed a more or less neutral usage, denoting the physical body, or physical relationship or kinship, without any negative connotation."[84] Second, "σαρζ embraces the typically Hebraic thought of weakness. σαρζ cannot inherit the kingdom of God because it is perishable and mortal … more sharply, life 'in the flesh' stands in contrast to being 'with Christ, which is far better' (Phil. 1:22-23). "[85] Stacey writes that σαρζ "belongs to men, but not to God. Man as σαρζ is not man in fellowship with God, but man in contrast to God"[86] Third, there is a usage of σαρζ as a kind of weakness which "gains a moral connotation. It is precisely as σαρζ that no person is justified before God (Rom. 3:20; Gal. 2:16), precisely as σαρζ that

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[83] Schweizer, *"σαρζ, Paul,"* in *TDNT 7:124.*

[84] Dunn, *Theology,* 64.

[85] Ibid.

[86] Stacey, *Man,* 159.

no one can boast before God (1 Cor. 1:29). The flesh weakens and incapacitates the law (Rom. 8:3)."[87] Thus, Ernest DeWitt Burton articulates that σαρζ has a purely physical meaning at first, and then it develops an ethical meaning.[88] Fourth, σαρζ can be understood as human weakness in moral and ethical relation to God; it "is the sphere of sin's operations. 'When we were in the flesh the sinful passions were in operation' (Rom. 7:5). 'No good thing dwells in me, that is, in my flesh' (Rom. 7:18). 'With my flesh I serve the law of sin' (Rom. 7:25)."[89] Conc erning this idea, Stacey articulates as follows:

> Though the flesh is not itself evil, sin invades man through it, finding the easiest entry there. Sin may then grow strong in the flesh and cause havoc in every department of life. It may create a lower nature in the flesh to war constantly with the divine inspiration and to bring about a state of tension and self-contradiction ... This is due to the weakness of the flesh. Sin is an external power that finds entrance through this weakness, gaining power over the man until he becomes sin's slave.[90]

In the 7th chapter of Romans Paul described this graphically. According to the ideas in the chapter, the flesh is passive while sin is described as a strong power to destruct humans. Accordingly, Stacey differentiates between sin and flesh; the former is dynamic and corrupting while the latter is passive and corrupted.[91] Bultmann describes this weakness of flesh as leaning toward "sinful self-delusion." According to him, humans in sinful self-

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[87] Dunn, *Theology,* 64.

[88] Ernest DeWitt Burton, *Spirit, Soul, and Flesh.* (Chicago: University of Chicago Press, 1918), 185-96.

[89] Dunn, *Theology,* 64.

[90] Stacey, *Man,* 162.

[91] Ibid.

delusion intending to live out of the created world, turn away from the Creator who is the giver of life, and turn toward the creation. Trusting in one's self enables a person to "procure life by the use of the earthly and through one's own strength and accomplishment."[92] Bultmann emphasizes that "Paul's obvious concern here is to show the bondage of man to the σαρζ, from which only the power of God's Spirit can free him."[93]

Schweizer, after a profound analysis of σαρζ, makes his conclusion as follows:

a) Man, therefore, "is not essentially determined by his nature, whether by his bodily constitution or by the material world which is about him. He is finally qualified by his relation to God and hence to his fellow-man."

b) Salvation does not lie in a retreat from corporeality to the spiritual. Bodily and mental functions are viewed in comprehensive unity as a common expression of human life. Both can separate man from God and both can be put in the service of God.

c) Hence the flesh is not a sphere which is to be differentiated from other earthly things and which is intrinsically bad or especially dangerous. It becomes bad only when man builds his life on it.

d) Where man understands himself as flesh, this describes his subjection to that which would draw him away from God.

e) Redemption, then, is not a physical or metaphysical event which abolishes

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[92] Bultmann, *Theologie,* 239.

[93] Schweizer, "σαρζ, Paul," *TDNT 7:132.*

corporeality.[94]

νοῦς (Mind)

"The original meaning of νοῦς, '(inner) sense directed on an object,' embraces 'sensation,' 'power of spiritual perception,' 'capacity for intellectual apprehension.'"[95]

"Noûς occurs 21 times in the Pauline letters, most of them in Romans (6 occurrences) and 1 Corinthians (7). In the New Testament it is almost exclusively a Pauline concept (the term appears only 3 other times)."[96] Stacey articulates νοῦς as follows:

> ... (νοῦς) is primarily concerned with the intellectual activities of man. νοῦς is used where an Old Testament writer would have used לֵב, where the emphasis is on a mental rather than an emotional function ... Despite their close connexion, νοῦς and καρδια are entirely different in background. καρδια owes its psychical meaning to the Old Testament. νοῦς, used to represent a section of the meaning of לֵב, is itself a psychical term.[97]

When Paul uses some terms such as σαρζ, ψυχη, and πνευμα, he always stands on his status as a Hebrew. He adopts the meanings from the perspective of the Hebrews. But, the case of νοῦς is somewhat different. Dunn points out why Paul has a different approach to the term νοῦς.

> Its infrequency and irregularity in the LXX as a translation equivalent indicates that it was not a concept which fitted naturally to Hebrew thought, whereas in Greek thought νοῦς was the highest part of the person. This reflects the typically Greek evaluation of

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[94] The writer quotes and summarizes Schweizer's summary in TDNT 7:135.

[95] J. Behm, "νοῦς: Meaning of the Term" in *TDNT 4:952.*

[96] Dunn, *Theology,* 73.

[97] Stacey, *Man,* 198.

> reason or rationality as that which relates to the divine, as of a piece with the divine, as the divine in humanity … In this [Rom 1:20] Paul was simply using the apologetic bridge to non-Jewish religious philosophy which had earlier been constructed within Hellenistic Judaism.[98]

However, Behm argues differently about νοῦς: "There is no connection with the philosophical or mystic-religious use. νοῦς is not the divine or the divinely related element. It is equated neither with the πνευμα nor the ψυχη. As in the popular usage of the Greeks the term has no precise meaning, and it is used in the various senses known to us."[99] I n Bultmann, νοῦς is more related to humans:

> … νοῦς is 'what one has a mind to,' the aim of one's will, the intent-i.e. νοῦς is thinking that 'has something in mind' or is making a plan for action. And when Rom. 12:2 exhorts: 'Be transformed by the renewal of your *mind,*' it is once more clear that what is meant is not a theoretical re-learning, but the renewal of the will … the νοῦς, therefore, is man's real self in distinction from his σώμα, the self which has become objectivized in relation to himself.[100]

νοῦς of a person can be reasonable toward God or against God according to a human being's will. Thus, Bultmann states that "νοῦς is not a higher principle idea any more than *psyche* or the human πνευμα is."[101] He states further:

> For Paul so takes for granted that the understanding perception of God's nature includes knowledge of God's demand that he can describe the knowledge of God which is given (as possibility) to the heathen as "knowing God's demand (δικαίωμα)" (Rom. 1:32

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[98] Dunn, *Theology,* 74-75. O. Pfleiderer also has the same conception with Dunn.

[99] Behm, "νοῦς" TDNT 4:958. Stacey also has the same conception with Behm.

[100] B ultmann, *Theologie,* 211-12.

[101] I bid., 213.

> Btl.); indeed, this is already implied by the fact that he can describe the sin of the heathen thus … Thus, it is clear that the νοῦς, as such, is understanding will with the alternative of being for God or against Him. Man's violation is not an instinctive striving but is an understanding act of will which is always an "evaluating" act and therefore necessarily moves in the sphere of decisions between good and evil.[102]

Behm addresses νοῦς, as "mind," "practical reason," "understanding," and "thought or judgment or resolve."[103] For Behm, νοῦς "expresses the inner orientation or moral attitude, whether of the natural man or of the Christian, but only in formal terms."[104] When Behm means "practical reason," "νοῦς is the moral consciousness as it concretely determines will and action. It is a purely human function, though its presence implies human responsibility towards God."[105] The meaning of "understanding" is "an intellectual organ, the faculty of knowledge whether as state or act. It is a function of the man who is in possession of his senses. It is the understanding which produces clear thoughts in intelligible words and whose activity is suspended during a state of spiritual rapture."[106]

Seen as above, νοῦς is related to the human will and act rather than divine notion. As Stacey asserts, the term emphasized the meaning of the moral as well as the mental.[107]

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[102] Ibid.

[103] Behm, "νοῦς" *TDNT 4:958-59.*

[104] Ibid., 4:958.

[105] Ibid.

[106] Ibid., 959.

[107] Stacey, *Man* 205.

καρδια (Heart)

καρδια "occurs 52 times in Paul (one-third of the NT usage), including 15 times in Romans. It is more characteristically Hebrew, but equally Greek, in both cases denoting the innermost part of the person, the seat of emotions, but also of thought and will."[108] As for the term, 'heart' in the Old Testament, לֵבָב and לב are usually accepted, as an equivalent word for "heart." But, Stacey argues that "καρδια was used to translate many words other than לב and לֵבָב."[109] Friedrich Baumgartel analyses "heart" in the Old Testament as follows:

> Heart is the seat of rational functions. The heart was given by God. From the heart comes planning and volition. Inner impulse comes from the heart. Attitude of will, or character, is rooted in the heart. The whole man with his inner being and willing is comprised in לֵב. Also religious and moral conduct is rooted in the heart. With the Heart one serves God (1 Sam. 12:20). The heart of the righteous trusts in God, but ungodly man has a corrupt heart.[110]

Heart in the Old Testament is the place of human attitude of will as well as the place where human moral conduct is rooted. Heart, therefore, is morally neutral.[111] "Heart has no moral quality."[112] The human's heart can accept God's words or reject them. However we need to make sure that "for Paul, evil is at home in the flesh, not the heart."[113]

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[108] Dunn, *Theology,* 74-75.

[109] Stacey, *Man,* 194.

[110] Baumgartel, "לֵבָב, לב in the Old Testament" in *TDNT 3:606-67.*

[111] Stacey, *Man,* 194.

[112] Ibid., 196.

Heart in the New Testament is not much different from the meaning in the Old Testament. Stacey describes this: "it is clear that καρδια in Paul continues the general Old Testament usage."[114] Bultmann describes heart as follows:

> Like νοῦς, "heart" is a man's self, and in most cases where it is used it performs the service of a personal pronoun. For the "heart" is the subject that desires (Rom. 10:1), lusts (Rom. 1:24), purposes (1 Cor. 4:5), decides (1 Cor. 7:37; 2 Cor. 9:7), grieves (Rom. 9:2), suffers (2 Cor. 2:4), and loves (2 Cor. 7:3; 8:16; Phil. 1:7). Clearly the "heart" is not a higher principle in man, any more than νοῦς is, but just the intending, purposing self – which decides within itself or is moved from without – which can turn to either the good or the bad. As it can be "darkened," and "hardened" (Rom. 1:21; 2:5), it can also be the victim of deception (Rom 16:18) or have evil desires (Rom. 1:24). God who "searches hearts" (Rom 8:27), or "test" them (1 Thess. 2:4), will bring to light the purposes of men's hearts and judge them (1 Cor. 4:5).[115]

Bultmann also asserts that the heart can be corrupted or exalted according to human's desire. Heart is not an autonomous element, but is led by humans too. Human purposing and desiring can affect heart. Humans need God's light because God tests each of humans' hearts.

Behm believes that the term "heart" in the New Testament almost agrees with its use of the Old Testament.[116] "Even more strongly than the LXX it concentrates on the heart as the main organ of psychic and spiritual life, the place in man at which God bears

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[113] Ibid.

[114] Ibid., 197.

[115] Bultmann, *Theologie,* 221.

[116] Behm, "καρδι in the New Testament," *TDNT 3:611.*

witness to Himself."[117] Let us see more of his insights on "heart" in the New Testament:

> The thought of the heart as the central organ of the body and the seat of physical vitality is found (in the New Testament). The heart is the centre of the inner life of man and the source or seat of all the forces and functions of soul and spirit is attested in many different ways in the New Testament. In the heart dwell feelings and emotion, desires and passions. The heart is the seat of understanding, the source of thought and reflection. The heart is the seat of the will, the source of resolves. Thus καρδια comes to stand for the whole of the inner being of man in contrast to his external side, the πρὸσωπον to his mouth and lips. The heart, the innermost part of man, represents the ego, the person. Thus the heart is supremely the one centre in msn to which God turns, in which the religious life is rooted, which determines moral conduct.[118]

Behm's description of καρδια is more precise than any other's description in relation to human spiritual or religious life.

ψυχή (Soul)

In St. Paul ψυχή occurs only 13 times[119], 4 of them in Romans.[120] However, the term πνευμα occurs 146 times in Pauline recordings.[121] According to Bultmann, ψυχή "means primarily the Old Testament נֶפֶשׁ (rendered ψυχή in the LXX) – 'vitality,' or 'life' itself."[122] Stacey, after a deep study of ψυχή, states that "Paul is simply following

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[117] Ibid.

[118] Ibid., 3:611-12.

[119] Stacey, *Man,* 121.

[120] Dunn, *Theology,* 76.

[121] Stacey, *Man,* 121.

[122] Bultmann, *Theologie,* 204.

Old Testament usage. His ψυχή is the נֶפֶשׁ of the Old Testament and the ψυχη of the LXX."[123] The terms "both נֶפֶשׁ in the Old Testament and ψυχη in the LXX and St. Paul, mean simply 'life.' Paul calls God to witness on his ψυχη. Other translations are possible, but 'life' is the most likely translation here."[124]

Analyzed in the previous chapter, the Hebrew term for ψυχη is נֶפֶשׁ. It meant "breath" originally. "The root נפשׁ means 'to respire,' 'to breathe.' The root נפשׁ in the form of the noun נֶפֶשׁ, which occurs 755 times in the Hebrew Bible, denotes 'life' or 'living creature.'"[125] נֶפֶשׁ is "the usual term for a man's total nature, what he is and not just what he has. נֶפֶשׁ can denote what is most individual in human nature, namely, the ego, and it can become a synonym of the personal pronoun."[126] When Paul used the term ψυχη, he had a sense of what the term נֶפֶשׁ means.

According to Plato, ψυχή, or its pre-eminent part, belongs to the transcendent being. It is not bound by the finitude of the sense-world. It is pre-existent and immortal."[127] However, Paul has a totally different concept of ψυχή. In Paul's recordings, ψυχή, too, is "the natural life, but it is this as life in its authenticity as this is given by God and received from Him."[128] Therefore, it is sure that the Scripture does not teach about the pre-existence of the soul. Even though Plato and some Hellenistic writers

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[123] Stacey, *Man,* 124.

[124] Ibid., 122.

[125] Edmond Jacob, "The Anthropology of the Old Testament" *TDNT 9:618.*

[126] Ibid., 9:620.

[127] Albert Dihle, "ψυχή in the Philosophy of Plato" *TDNT 9:645.*

[128] Ibid.

in the inter-testamental period who taught the existence of the soul before birth, Paul and even the Old Testament do not have a doctrine of the pre-existence of the soul.[129] Furthermore, in Paul we cannot find any Greek view of soul. "Paul's idea of soul was Hebraic and not Greek."[130]

ψυχη was used as "individual person" too in Rom. 2:9 and 2 Cor. 12:15. Let me describe Stacey's assertion:

> There are one or two examples of ψυχη being used for an individual person, and the first of these is very significant. In Rom. 2:9, Paul speaks of 'every soul of man that worketh evil.' He means, 'every person who commits sin.' Not only is ψυχη used in the Old Testament sense of person, but it is the agency of evil. This does not mean that the soul is itself evil, or even tends to evil, but that Paul thought of man in the Hebrew way as a unity. The whole man sinned, and ψυχη was a way of describing the whole man, and, therefore, ψυχη can be thought of as sinning … every soul, every man, should be subject to the government.[131]

Stacey's reasoning is that every man (soul) can be corrupted by sin. In other words, any soul can be covered with sin because ψυχη "could be the locus of sorrow and hate as well as of joy and love."[132] This teaches that any human being can be influenced by others. Furthermore, the human being can be exposed to joy so that one can be happy or sorrowful according to what influenced him/her. Like this, "ψυχη is always my life, never the phenomenon of life as such. Like πνευμα, ψυχη can denote man as a whole, a

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[129] Stacey, 124, 126.

[130] Ibid., 126.

[131] Ibid., 123.

[132] Schweizer, "ψυχή, New Testament Usage in Distinction from πνεῦμα" *TDNT9:654.*

person."[133] ψυχή, also, is closely related to καρδια with its emphasis on the will and on conscious inward participation, which can be the locus of faith."[134]

In the New Testament ψυχη is "in the first instance the physical life. Thus there can be reference to the slaying, giving, hating, and persecuting of the ψυχη. ψυχη is limited and threatened by death. Yet the ψυχη cannot be separated from man or beast. This shows that what is at issue is not the phenomenon of life in general but the life which is always manifested in an individual man."[135]

Humans can have dreams toward an earthly life. Paul rarely used the term ψυχη for the security of death. Rather, Paul considered important "the life of the risen Lord as a gift on the basis of a new creative act of God … For him, there is continuity between the earthly life and that of the resurrection. Paul says with greater theological sharpness that the continuity lies wholly in God and hence can no longer be denoted by ψυχη but only by πνευμα."[136]

Bultmann's notion of ψυχή is meaningful to consider here:

> It is incorrect to understand ψυχή in Paul as meaning only the "principle of animal life" and as standing in close relation to "flesh" understood as the matter enlivened by that ψυχή. Rather ψυχή is that specifically human state of being alive which inheres in man as a striving, willing, purposing self. And even where ψυχή is depreciated in contrast to πνευμα, it does not mean mere animal life but full human life – the natural life of earthly man, of course, in contrast to supranatural life. The man who is ψυχικός (1 Cor. 2:14 "natural man" [KJV]) is not a person who has only biological

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[133] Ibid., 9:655.

[134] Ibid.

[135] Ibid., 9:640.

[136] Ibid., 9:650.

> needs, but the person whose life is directed toward, and limited to, the earthly.[137]

In the modern era, ψυχή (soul) has been generally replaced by the term "ego" or "self." This trend is based on the influence of modern psychology. Thus, sometimes, the terms ψυχή (soul) in the New Testament and soul in the philosophical area are confused. Christians do not have any authority to claim the separation between secular scholarship and biblical teachings. Rather, readers need to understand the original meaning of terms in the Scripture and grasp meaningful lessons from secular scholarship.

πνευμα (Spirit)

In the Pauline recordings, πνευμα occurs 146 times, while ψυχή, only 13 times.[138] Hermann Kleinknecht defines πνευμα in the Greek world as follows: "the verbal noun πνευμα means the elemental natural and vital force which, matter and process in one, acts as a stream of air in the blowing of the wind and the inhaling and exhaling of breath, and hence transfer as the breath of the spirit which, in a way which may be detected both outwardly and inwardly, fills with inspiration and grips with enthusiasm."[139] Therefore, in the ancient literatures πνευμα is described as the breath of wind (especially in the Ancient poets), and as a physiological "breath" of humans and animals. Also, πνευμα denoted "life" in terms of moving of breath, and then an agent of

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[137] Bultmann, *Theologie,* 205.

[138] Stacey, *Man,* 121.

[139] Hermann Kleinknecht, "πνευμα in the Greek World" *TDNT 6:334-35.*

life. Still as other is that πνευμα is a ψυχή.

What is *spirit* in the Old Testament? "The Hebrew equivalents of the Greek ψυχή are רוּחַ (in the LXX 264 times) and נְשָׁמָה (3 times)."[140] As analyzed in the previous chapter, רוּחַ denotes "breath" and "wind." רוּחַ expanded the meaning of "giving life to the body." רוּחַ also is "the seat of the emotion, of the intellectual functions, of rational and religious perception, of the disposition, attitude of will, and character."[141] רוּחַ was from God, i.e. "God gives vital force, the spirit of life. Consequently, God take away the spirit of life, which is רוּחַ of His רוּחַ."[142] The divine power creates physical life. God injects His power into his people.[143] This power gives mental ability.[144] Also, "through the רוּחַ God effects judgment; the God's Spirit brings paradisial fullness, material fortune, social peace, and security."[145] And God puts His Holy Spirit in the hearts of His people.[146] The Spirit of God was believed to be so powerful that it could change Israel's stony heart "into a heart of flesh and transformed thereby into a community fixed on God."[147]

In Paul πνευμά is expanded more and set up as a significant element in relation to Christology. "Paul regards the cross and resurrection as the great turning-point, not

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[140] Baumgartel, "Spirit in the OT" *TDNT 6:359.*

[141] Ibid., 6:361.

[142] Ibid., 6:362.

[143] Ibid., 6:363.

[144] Ibid.

[145] Ibid.

[146] Ibid.

[147] Ibid., 6:365.

merely as the overture to the *parousia*. (Therefore), he is forced to view life in the Spirit as the life of the new κτὶσις."[148] According to Schweizer's interpretation of this; "the presence of the Spirit is unequivocally related to the descent and ascent of the Redeemer."[149] Stacey analyses it this way: "there are at least six senses of πνευμά in the Pauline corpus."[150] These six are the follows:[151]

a. πνευμα applied to God, to the Holy Spirit, and to the Spirit of Christ. This use of πνευμα for the Divine affects all the other uses. Schweizer also argues as such: "… turning to the Spirit signifies removing of the veil, and the Spirit is more precisely defined as the Spirit of Jesus."[152]

b. A group of references concerns πνευμα as a divine influence in the life of believers, creating in them a "spiritual gift,' talents which they had not previously known. Paul speaks of a spirit of life, of adoption, of power, of meekness, and many more, and the same word, πνευμα, is used. The spirit of faith is the result of the work of the Spirit. Thus, Schweizer states that "the πνευμα can be called specifically the πνευμα τῆς πὶστεως (2 Cor. 4:13)."[153] πνευμα here is the force which consistently manifests itself in πὶστις as well as a mysterious force which

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[148] Schweizer, "πνευμα: Paul" *TDNT 6:416.*

[149] Ibid.

[150] Stacey, *Man,* 128.

[151] Ibid., 128-129. Some are quoted from Stacey, but each of them will be examined with the other scholars' views.

[152] Schweizer, "πνευμα" 6:418.

[153] Ibid., 6:426.

appears prior to πὶστις and explains its genesis.[154]

c. There were 'seducing spirits,' and a spirit different from that of Jesus.

d. Disobedient spirits: Paul speaks of a spirit of bondage, of stupor, and of fear. Evil, like good, was a spiritual force, and the highest element in human nature, having affinity with the spiritual world, was liable to influence from either direction.

e. Pure Christian πνευμα: When Christians enter the Christian inheritance, it is created in them. This πνευμα holds communication with God, because spirit with spirit can meet, and, through it, the graces of the Christian life are mediated. God's saving act in Jesus Christ makes humans his sons/daughters, so that they now live hereby.[155]

f. Personal πνευμα: everyone has it, which is neither good nor bad, and is not easily distinguished from ψυχη.

"Along with σώμα and σαρζ, πνευμα is used almost exclusively for the psychical functions of man (1 Cor. 7:34; 2 Cor. 7:1). Paul can uncritically adopt the Jewish use of πνευμα as a psychological term. Even so, however, πνευμα is still for him the God-given πνευμα, in the last resort alien to man."[156]

In the book of Ephesians πνευμα is generally the power of the community's growth (3:16), specifically that of prayer (6:18), but especially, as in Paul, the power of

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[154] Ibid., 6:426-27.

[155] Ibid., 6:427.

[156] Ibid., 6:435.

revelation (1:17; 3:5).[157] I n Hebrews we can see that "there is a purely anthropological distinction between πνευμα and ψυχή (4:12); there are two particularly closely related parts, and the distinction is simply the current one. In 2:4 the Spirit of God can be apportioned and distributed in various ways to the individual. He is viewed particularly as a foretaste of the coming *aeon* (6:14)."[158]

Conclusion

St Paul, who was born a Hebrew, was always looking to God first, and then considered human nature later when he dealt with the anthropological term. Even though he lived in the Hellenistic world, Paul did not want to lean to the Greek concept. For him σώμα was just meaningful when it held the πνευμα of God. Even though God's Spirit is powerful enough to make people change to kneel down before God, Paul was concerned with human responsibility. A human being can be with God by his/her own decision. As such humankind could be against God according to his/her own desire. Those who decide to be with God, however, cannot boast of their decisions because the πνευμα of God works in them. Consequently, God will be praised for that. By and through the πνευμα of God, human beings can be God's sons/daughters; then they have a new πνευμα in terms of believing in Jesus as their Christ, which πὶστις is also by and through the powerful work of God's πνευμα. Therefore, for Paul the cross and resurrection of Jesus is the most significant event which confirms us (σώμα) as humans (πνευμα).

As studied above, the concept of humankind in the Old Testament is much more

[157] Ibid., 6:444.

[158] Ibid., 6:446.

holistic than in the New Testament. Even though there are some different words to indicate humans in the Old Testament, humankind is usually treated as whole being. However, in the New Testament, there are some different words – each word is crucial – to indicate humankind. Therefore, the writer studied these words in detail in the New Testament in preparation for analysis of visions of holistic healing from a missiological perspective in the twenty-first century.

PART TWO

ANALYSES AND EVALUATIONS OF HEALING IN THE BIBLE

What is the definition of health and illness in modern era? According to the *Dictionary of Pastoral Care and Counseling*:

> Health and illness are not the discrete, reciprocal, precisely, and physiologically defined categories commonly supported, any more than is the distinction between mental and physical health (or illness). It is useful to distinction between "unwellness" (the subjective experience of the individual), "patienthood" (a social role), and "disease" (the medically identifiable disorder) … "Disease" as a statistic condition is challenged by holistic, organismic, functional thinking, which understands "symptoms" as coping, conflict-solving strategies, not just the absence of illness. Health can be regarded as a set of positive attributes, not just the absence of illness.[1]

This definition is commonly understood in the present. Those who have no physical hands could be considered healthy. Those who seem to be well may not be in health even though they do not have any physical illness. The WCC, in a statement approved in 1989, defines health as follows: "Health is a dynamic state of well-being of the individual and society, of physical, mental, spiritual, economic, political, and social well-being – of being in harmony with each other, with the material environment and with God."[2] According to the WCC, health can progress in the political, social, and economic areas. It shows that health is a co-relational state of physical, mental/emotional, spiritual, and

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[1] P. W. Pruyser, *"Health and Illness," Dictionary of Pastoral Care and Counseling,* ed. in Rodney J. Hunter (Nashville: Abingdon, 1990), 501.

[2] W CC, *The Healing Mission of the Church* Preparatory paper No. 11, (Geneva, WCC/CWME, 2005).

environmental healing. Human beings can live when they are healthy. Jürgen Moltmann added that "Health is not the absence of malfunctionings. Health is the strength to live with them."[3]

However, there are some different approaches to health and healing in the Bible. The Bible always handles health issues in relation to God. In the Old Testament, it is very hard to find the meaning of health/illness and healing as it is understood in the modern era. John Wilkinson analyzes how often the health issue appears in the Old Testament:

> The concordance to any English version of the Old Testament will readily reveal how rarely the word *health* occurs in its pages. The AV uses the word fifteen times in its translation of the Old Testament, whilst the RSV uses it only six times. Even those modern versions which do not stand in the tradition of English Bible translation which goes back to William Tyndale do not use the word any more often. James Moffatt in the revised edition (1935) of his translation used the word health on only twelve occasions.[4]

Wilkinson finds out there are very few occurrences of the word "health" in the Old Testament; it occurs more often in the modern versions. However, in the New Testament, a lot of health/illness and healing references appear. The Gospels show that healing is a very crucial element in the ministry of Jesus.

> Nearly one-fifth of the entire gospels is devoted to Jesus' healing and the discussion occasioned by it. Out of the 3,779 verses in the four gospels, 727 relate specifically to the healing of physical and mental illness and the resurrection of the dead. In addition there are 165 verses that deal in general with eternal life, and also 31 general references to miracles that include healing... We find that

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[3] Jürgen Moltmann, *Diakonie im Horizont des Reiches Gottes. Schritte zum Diakonentum aller Gläubigen ("Social care in the perspective of God's kingdom: Towards the service of all believers",)* trans. by Ray S. Anderson as *Spiritual Caregiving as Secular Sacrament: A Practical Theology for Professional Caregiver* (London: J. Lingsley, 2003), 69.

[4] John Wilkinson, *Health and Healing: Studies in New Testament Principles and Practice*. (Edinburgh: Handsel Press, 1980), 3.

> everywhere Jesus went he functioned as a religious healer. Forty-one distinct instances of physical and mental healing are recorded in the four gospels (there are seventy-two accounts in all, including duplications), but this by no means represents the total.[5]

In the Book of Acts, in the Pauline epistles, and in the other epistles, there are many health/illness and healing issues or related issues of life, death, resurrection, eternal death, etc.

In the next chapter the subject of health/illness and healing in the Bible, some healing cases in the Old and New Testament, and the definition of health/illness and healing in the light of the Bible will be examined. Before proceding to the Bible, the nonchalant tendency of dealing with the health and healing issue in modern Christianity will be examined as a prerequisite for the study of the Bible.

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[5] Morton T. Kelsey, *Psychology, Medicine, and Christian Healing* (San Francisco: Harper & Row, 1988), 42-43.

CHAPTER FOUR

CONCEPTS OF HEALTH/HEALING IN THE OLD TESTAMENT

In this chapter, modern concepts of health/illness and healing will be examined. To do this, readers first need to see the present phenomenon of apathy toward healing relating to Christianity. When and why apathy toward healing appeared in history will be examined and analyzed, before analyzing the concept of health/illness and healing in the Hebrew Bible.

Apathy toward Healing in Modern Christianity

Every human being has a regular life span; birth, development, marriage, parenting, aging, and death. Of course, not all individuals go through each stage. Some may die at a very young age; some may not marry at all; some may not go to public school at all. However, all humans, no matter who (s)he is or where (s)he lives will confront lots of health issues from the cradle to the grave. There is a big question: how many times and how much is God's church concerned about human health and healing? Narrowing it down, how much do Christian churches deal with their members' health and healing sincerely and seriously? When we describe "church," all people have a concept of salvation. In modern Christianity it is widely accepted that the salvation refers to more than a future life in Paradise. Rather, more crucially, it holds that new life here on earth can be healthier than ever. However, many churches are more concerned about salvation tomorrow than about real salvation today.

Regarding this phenomenon, Morton T. Kelsey writes:

> It was believed that certain individuals were either official mediators of spiritual powers or were given special faculties by them and thus could affect the health of others profoundly. This point of view is found very clearly in the teachings of Jesus of Nazareth and in the practice of the early church. Although this idea was generally abandoned by the western Protestant church after the Reformation, the question was seldom directly put: What is the place of the Christian idea of healing in the modern world? Instead, the sacramental and devotional practices directed toward healing were simply discouraged or is continued, while theology turned its attention elsewhere. Today there is an almost total lack of theological support for such ideas or practices.[6]

As described above by Kelsey, modern Christianity has not considered the issues of health and healing especially after the Reformation even though salvation has been proclaimed more than before. This is a serious deficiency. An even more serious one is modern Christianity's failure to recognize this lack.

Kelsey further analyzes the nonchalant attitude toward the health and healing in modern churches:

> Most modern Christian churches believe that they have nothing directly to do with healing the sick. They do not think that the church's action - its religious acts - have any direct effect on human health… In fact, it has come to be widely believed that there is no particular relation between the practice of Christianity and sound health of mind and body. Oddly enough, this constitutes an about-face in Christian belief. In the Roman communion it can be traced to about the tenth century… Among Protestants, who dismissed these later popular practices as so much popery and superstition, no action of the church was left, official or popular, dedicated to religious healing. What took over instead was quite different - so different that actual hostility developed to the idea that healing might or ought to take place within the church.[7]

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[6] Kelsey, *Psychology*, 1-2.

[7] Ibid., 6.

While Roman Catholic churches have not abandoned healing practices in the church, most Protestant churches have easily thrown them away. They have not had any conception of health and healing practice in relation to their religion and faith. They have thought that other institutions, such as hospitals and clinics, should take part in the healing process. They consider it to be the function of medical doctors and scientists to study and do clinical experiments in relation to health and healing.[8]

Here we need to see why modern Christianity does not consider the issue of the health and healing ministry today. According to Kelsey liberal theology, the idealism of Hegel, and the scientific naturalism of Darwin are not the serious attackers of the health and healing in the church. Rather, he considers the thought of Kierkegaard and Nietzsche to be a more serious threat:

> Liberal theology in the nineteenth century was bedded down, seemingly complacently, between the idealism of Hegel and the scientific naturalism of Darwin. But this was a crowded bed. It did not leave much room for human individuality or spiritual worth, and it was soon under severe attack from Kierkegaard on one side and Nietzsche on the other. Unfortunately neither of these thinkers was quite equipped for the role; but they provided thought at the right time and it is to Kierkegaard and Nietzsche that many religious philosophers have turned in the effort to find some reasonable base for Christian faith in the sophisticated modern world. As a result, the two schools of thinking which came to the fore - Christian existentialism and the "God is dead" movement - both make a complete case against Christian healing.[9]

Just because "Existentialism discards any idea of supernatural nonphysical reality existing apart from personal psychic material,"[10] the concerns of health/healing could not

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[8] Christian Science and the Pentecostal movement. However, the other mainline Churches exceptions.

[9] Kelsey, *Psychology*, 21-22.

[10] Ibid., 22.

help but disappear more and more from Christianity. The history of Jesus and his religious miracles could no longer be accepted in mainline Protestantism. It was considered too mythical to adequately deal with scientific scholarship. Theologians wanted to follow 'the guidance of general scientific method even in the theological task.[11]

Kelsey's analysis on Bultmann's demythologizing is as follows:

> Bultmann ... views the gospel accounts of healing as "mythology." These events, he holds, did not take place in actual fact, but were created by the faith of the early Christian community. Even the resurrection experience was a result of faith rather than a fact in the strictest sense.[12]

What, then, is the relationship between Bultmann's demythologizing and the nonchalant attitude toward health and healing concerns? According to Bultmann's view, "the world conception" in Jesus' preaching is mythological. The conceptions which Bultmann defines as mythological are as follows:

> The conception of the intervention of supernatural powers in the course of events; the conception of miracles, especially the conception of the intervention of supernatural powers in the inner life of the soul, the conception that men can be tempted and corrupted by the devil and possessed by evil spirits.[13]

For Bultmann, only the *kerygma* is the real and crucial basis of Christian faith and theology. Other elements are not meaningful to consider nor are they real fact but rather mythological. Bultmann explains why he calls the Christian conception of the world mythological "because it is different from the conception of the world which has been formed and developed by science since its inception in ancient Greece and which has

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[11] Bultmann's demythologizing of the early Christian documents is well known as is other theologians' methods influence upon the healing practice of Christendom.

[12] Kelsey, *Psychology*, 23.

[13] Bultmann, *Jesus Christ and Mythology* (New York: Scribner, 1958), 15.

been accepted by all modern men."[14] Because the Christian conception of the world is non-scientific, he discards all supernatural or supra-cultural elements in the Bible; the birth of Jesus, Jesus' healing ministry, all other miracles, etc.

Consequently, the "God is dead" movement appeared in history following such demythologizing that downgraded or discarded the healing practice in the church. A negative attitude toward healing and miracles in the Bible has spread widely to the present. John A. Henderson, for example, raises some questions to express his negative view of healing miracles in the Bible.

> The miracles of religion don't reflect favorably on god. For example, god's miracles show its capriciousness. If a terminal cancer patient gets well due to divine intervention, what does that say about those who die? Could it be that god doesn't love them? Why should an all-powerful and loving god choose only one person and leave out thousands of sufferers? Why not cure all of them? Why only one or two? What if a physician performs such miracles – randomly selects one patient and cures him, then tells all others to get lost?[15]

Henderson was not concerned with human beings faith and their believing mechanism. His cynical question is below the level of general individual philosophical conceptions. Even though God is powerful and loving Being, it is not taken for granted that God should cure and love all people. It seems as if he is living without any effort or task in terms of responding to Almighty God and His miraculous healing power. Henderson continues his view of why he rejects religious miracles:

> We cannot run our present-day life by means of miracles, whether they come from god, Jesus, or some other anointed and blessed

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[14] Ibid.

[15] John A. Henderson, "Miracles are Not Real," *Faith Healing: Fact or Fiction?*, ed. Miranda Marquit (Farmington Hills, MI: Greenhaven, 2006), 61-62.

> person. Modern-day physicians routinely save the lives of thousands of people – not just one or two. They save the lives of people who come from all walks of life and from different economic and educational levels; people with different religious beliefs and no religious beliefs at all. It doesn't matter… There really is no need to walk on water… We frequently interact with saviors. Every day, we work with miracle performers who touch many more people than the ancient saints and saviors were ever able to do… Jesus' miracles, as well as those of many of the saints are unimpressive when compared to the needs of mankind or when compared to the miracles of modern society.[16]

There may be some truth in his argument. Lots of physicians in modern society save people's lives. Comparing the extent of Jesus' miraculous healing with that of today's physicians; Jesus performance could be considered the lesser one.

However, there are some crucial issues to express: First, today's physicians' tasks are wonderful if we just focus on physical curing. Well-educated physicians can perform their curing works for patients very well. However, we need to consider what is taking place. Is it just "curing" or also "healing." Second, such comparison between Jesus' healing ministry and that of today's physicians' is not valid because there is a 2000 year time gap between the two. Third, according to today's scientists and even physicians, there are some elements which cannot be explained by modern science, i.e. a miracle in the healing process, which cannot be performed by physicians, and cannot be explained even today.

The most crucial issue is that the miracle is not related to fact but rather to faith. Furthermore, even in modern clinics lots of mistakes are made. Kenneth L. Woodward, after studying modern miracles, considers what miracles are:

> Most Americans who pray for miracles ask for cures – for themselves or for loved ones. Indeed, half of those polled (50

[16] Ibid., 62-64.

> percent) credit God with bringing back to life people who have been declared dead by medical authorities. Today, in fact, not only the Vatican but even some Muslim and Pentecostal groups have developed follow-up procedures to determine whether reported healing are in fact beyond medical explanation. But for the believers, the real question is not one of fact but of faith. Whether the [miracle] story is a sacred event like the parting of the Red Sea or a contemporary account of a healing, the impulse is to ask, "Did this miracle really happen?" the important issue, however, is not if a miracle "really" happened but what believers make of the stories of miracles, whether the miraculous took place on the journey to the Promised Land 3,000 years ago or in Philadelphia in our own time.[17]

Woodward points out two very important things: First, even today, there are lots of cases in which God still brings back the lives of those who have been declared dead by medical authorities. Second, miracle stories, whether they took place in Bible times or today, are crucial events for believers. Thus, the miraculous stories would not be meaningful enough to non-believers. Accordingly, any miraculous cure and healing even in our own time has its pivotal meaning. Others should not criticize the fact or, thereafter, the faith of believers. Jack Deere also asserts that the patients' or believers' faith is the most important element in the healing. Take for example the healing of the 38-year-old-paralytic, Deere emphasizes Jesus' question to the patient: "Do you want to get well?" (Jn. 5:6). His reasoning is as follows: "But now, after praying for thousands of sick people all around the world over the last seven years, I have found that a number of sick people do not wish to get well at all. In fact, their whole identity is bound up in being sick, and they are literally afraid of the changes that would take place in their life if they were made whole."[18]

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[17] Kenneth L. Woodward, "What Miracles Mean?" *Newsweek,* May 1st, 2000, 56.

[18] Jack Deere, *Surprised by the Power of the Spirit.* (Grand Rapids, MI: Zondervan, 1993), 60.

Kelsey, criticizing modern theology based on demythologizing, describes what happened in the church after demythologizing: "all angels and demons, all extrasensory perceptions (for which there is now good scientific evidence), the experiences of prophecy and tongues, the value of dreams and visions, as well as every account of healing the demon-possessed and the physically ill, must simply be rejected."[19] He believes that many Christians today lost some crucial elements in Christianity and have given up any effort to recover them.

Jack Deere articulates the real reason for Christians' non-belief in the miraculous gifts [including healing]. His expression is so simple. He states that "the real reason Christians do not believe in the miraculous gifts is simply because they have not seen miracles in their present experience."[20] At first he considered rejecting miracles as a biblical argument. Later he recognized that it is not a biblical argument but lack of experience.[21] "Seeing is believing." "But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? (Rom. 10:14 [NRSV]). If human beings have had no experience, it is taken for granted that they hesitate to believe what they do not experience.

Kelsey expresses a positive note: "in the last fifteen years the human psyche and spirit have received a new emphasis. If God can touch the human psyche, God can touch the body as well, and both psychological and physical healing becomes a religious

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[19] Kelsey, *Psychology*, 23.

[20] Deere, *Surprised*, 57.

[21] Ibid., 58.

possibility."[22] Fortunately, many persons are today reconsidering the healing ministry of the church. The present tendency to study the human psyche and spirit has led many to rethink the healing ministry that had lost its importance for a long time. Now is the real time for modern Christians to recover what they lost so that God's churches can serve the people holistically including through healing ministries.

Healing in the Old Testament

In the Hebrew Bible health is "not presented there in primarily physical terms."[23] A. R. Robinson writes, the "Old Testament thought is usually regarded as predominantly synthetic in nature and always concerned with different aspects of the whole rather than dividing it up into distinct parts."[24] Also, all cases regarding health/illness and healing of humans' disease are strongly related to God. Therefore, to examine the issue of health/illness and healing in the Old Testament, we need to analyze who God is and what God does relating to health/illness and healing of humans' illnesses.

Who is God in the Old Testament in relation to humans' health and healing? Some passages need to be read carefully.

> He said, "If you will listen carefully to the voice of the LORD your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of the diseases that I brought upon the Egyptians; for I am the LORD who heals you" (Exod. 15:26 [NRSV]).
>
> "But if you will not obey me, and do not observe all these commandments, if you spurn my statutes, and abhor my ordinances, so that you will not observe all my commandments, and you break my covenant, I in turn will do this to you: I will bring terror on you; consumption and fever that waste the eyes and cause life to

[22] Kelsey, *Psychology*, 25.

[23] Wilkinson, *Health and Healing*, 4.

[24] A. R. Johnson, *The Vitality of the Individual in the Thought of Ancient Israel* (Cardiff: University of Wales), 7.

> pine away. You shall sow your seed in vain, for your enemies shall eat it. I will set my face against you, and you shall be struck down by your enemies; your foes shall rule over you, and you shall flee though no one pursues you" (Lev. 26:14-17 [NRSV])
>
> "See now that I, even I, am he; there is no god beside me. I kill and I make alive; I wound and I heal; and no one can deliver from my hand" (Deut. 32:39 [NRSV]).
>
> "Where can I go from your spirit? Or where can I flee from your presence? If I ascend to heaven, you are there; if I make my bed in Sheol, you are there. If I take the wings of the morning and settle at the farthest limits of the sea, even there your hand shall lead me, and your right hand shall hold me fast" (Ps. 139:7-10 NRSV).
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> "I am the LORD, and there is no other; besides me there is no God. I arm you, though you do not know me, so that they may know, from the rising of the sun and from the west, that there is no one besides me; I am the LORD, and there is no other. I form light and create darkness, I make weal and create woe; I the LORD do all these things… I made the earth, and created humankind upon it; it was my hands that stretched out the heavens, and I commanded all their host" (Is. 45:5-7, 12 NRSV)

These passages in the Old Testament show that God is an omnipresent, omnipotent, and omniscient Being. God in the Old Testament is the Being who communicates with humans. This God can communicate with humans, i.e. talk (Gen. 1:3; "Then God said…"), listen (Gen. 11:5; "The Lord came down to see the city and the tower…"), be angry (Deut. 1:37; "Even with me the LORD was angry on your account…").

Relating to healing of humans' disease and illness, we read that God heals them. God heals peoples' diseases because God gives human life. According to the description in the Old Testament, God, as the Giver, brings health and wealth as the reward for humans. Furthermore, disease and misfortune are brought by God as punishment. God sometimes blesses and brings good fortune for somebody, and sometimes brings misfortune. The decision is based on whether humans are obedient or not.

Such a description would give the impression that God and His miraculous works

are capriciousness.[25] But these passages show who God is. God just wants to make it plain that God Godself makes humans and has almighty power to do something for them. God, as giver of human life, can kill persons or make them to be alive; God can heal humans' diseases because God allows it. When humans did not follow God and His rules, they were attacked in accordance with God's permission. Non-Israelites, who did not believe Him, were not God's people even though God made them, and so they would perish. The real relationship between God and humans is based on human obedience. The creation story itself cannot guarantee humans' wellness and healthy life.

In his book, *Psychology, Medicine and Christian Healing*, Kelsey analyzes the relationship between sickness and sin in biblical passages.

> The connection between sickness and sin was borne out by history. Beginning in Genesis, Pharaoh's whole household was struck down by severe plagues because Sarah was taken into his palace (12:17). When Abimelech unwittingly planned to take Sarah, Yahweh made all the women of his household barren (20:18). Because Onan wasted his ability to procreate when it was needed, Yahweh caused him to die as Er had for his offense (38:9-10). The plagues the Egyptians suffered for their hardness of heart included physical illness and ended with the death of their first-born (Exod. 9:8-10, 12:29). For her slander of Moses, Miriam was stricken with leprosy (Num. 12:10), and the same disease was inflicted on Gehazi for his avarice (2 Kings 5:26-27). When quail were provided for the Israelites in the wilderness, their gluttony angered Yahweh so much that he sent a plague from which many of them died (Num. 11:33). After the Philistines captured the ark of God, wherever it was taken the townspeople suffered from tumors and were only relieved when the ark had been sent on its way (1 Sam. 5:6, 6:1-12). Because of his temerity in taking a census of the people, David was given a choice between famine, conquest, and plague. He accepted the last, and seventy thousand people died in Israel before God took pity on the country (2 Sam. 24:10-15; 1 Chron. 21:7-14). There is certainly no question how sickness was looked upon in this major strand of the Old Testament; it was sent by Yahweh to punish people for breaking the ritualistic or moral

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[25] Henderson, *"Miracles,"* 61.

law.[26]

All of these passages articulate the view that if humans believe in and obey God, they can live longer with good health. However, even Israelites and those who are against God, disobey Him they will be corrupted and ill if they do not listen to God.

Kelsey addresses two most important issues of health and healing in the Old Testament. One is that healing in the Old Testament is not an individual matter but a group one, and the other is that sickness is not caused by evil spirits. He argues his first point as follows:

> Healing… First was the stress upon the group. In much of the Old Testament there was so much emphasis upon the people of Israel as a whole that what happened to the individual was a secondary matter. For this reason the sin of David, for instance, was visited upon the whole of the people, and the Philistines all paid for the sin of their leaders in seizing the ark of Yahweh. Only in the later developments of the Old Testament, in Ezekiel and after, are individuals responsible for their own sins. Up to that time one had to suffer collective guilt as a matter of course.[27]

Kelsey emphasizes that healing in the Old Testament was almost always dealt with as a group matter rather than an individual one. God made a covenant with the Israelites even

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[26] Kelsey, *Psychology*, 28. He, in the footnote, gives more passages relating the God's punishment and humans' sickness. Together they show detailed cases. These are as follows: Moses' hand was turned leprous and then restored (Exod. 4:6-7). Yahweh's angels struck blind the people who were threatening Lot's house (Gen. 19:11). Yahweh threatened the people of Israel with pestilence when they were rebelling against Moses and Aaron, struck down a few and then many, and later inflicted plague upon them when they turned to Baal of Peor (Num 14:11-12, 36-37, 17:12-15, 25:3-9, 17-18, 31:16). The seventy sons of Jeconiah were struck down because they did not rejoice at the return of the ark (1 Sam. 6:19). Yahweh determined the death of Jeroboam's child in order to wipe out the house of the unfaithful king (1 Kings 14:10-14). Because he consulted Baalzebub, Ahaziah was refused healing by Yahweh (2 Kings 1:16). In answer to Elisha's prayer Yahweh struck the enemy blind and later restored their sight (2 Kings 6:18-20). Even though he had done what was pleasing to Yahweh, the king Uzziah was struck with leprosy (2 Kings 15:3-5). The later editors considered that this had happened because of his pride (2 Chron. 26:16-20). Sennacharib's army was struck down in the night by the angel of Yahweh (2 Kings 19:35; 2 Chron. 32:21; Isa. 37:36). For deserting Yahweh, Jehoram was struck down by an incurable disease of the bowels (2 Chron. 21:14-15).

[27] Ibid., 30.

though the first time. God made it with Abraham. But, God deals with Abraham as a people, i.e. God mentioned His covenant with Abraham's descendants. Also, God met Moses alone but was concerned about the Israelites. Achan's case is a good model that makes this point: "But the Israelites broke faith in regard to the devoted things: Achan son of Carmi son of Zabdi son of Zerah, of the tribe of Judah, took some of the devoted things; and the anger of the LORD burned against the Israelites" (Josh. 7:1 [NRSV]). "Did not Achan son of Zerah break faith in the matter of the devoted things, and wrath fell upon all the congregation of Israel? And he did not perish alone for his iniquity" (Josh. 22:20 [NRSV]). Even though an individual Achan sinned against God, God's wrath, fell upon all Israelites so that the Israelites could not win the war against the men of Ai. We can feel sorry for the people, Israelites, but God dealt with them like that.

The other issue expressed by Kelsey is who deals with misfortune. The following is his explanation about that issue:

> The other principal reason for neglect of individual healing was the fact that any idea of a principal of evil or evil spirits as the cause of sickness and harm was rejected. This belief was common among most people at the time of the early Hebrews. Both the Egyptians and the Babylonians held that sickness resulted from the demonic ill will of various gods or evil spirits. The Persians with their well-developed dualism looked on disease as one activity of the powers of darkness. In the Vedic writings it is sometimes difficult to decide whether a noun refers to a sickness or to the demon who caused it, so closely are the two related.[28]

Darrel W. Amundsen and Gary B. Ferngren, taking a same position described above by Kelsey, articulate the ancient relationship between religious life and monarchy:

> Both Egypt and Mesopotamia lived under an absolute, despotic, but sometimes benevolent monarchy. The king, the center of life,

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[28] Ibid.

> irresistibly drew everything to himself, trying together all of life's facets. The monarchy was founded on and justified by a religious system that permeated society. In Egypt and Mesopotamia every aspect of life was molded by religion. All activities, even commercial and economic activities, depended upon the gods. Two spheres, human and divine, were taught together by the monarchy, who in Egypt was a god descended among humans but in Mesopotamia was a human being who mediated between the two spheres.[29]

In the Book of Exodus this relationship appears. Pharaoh, as the descendant of a god, controls all priests and orders what he wants to have done. The Egyptian priests were not mediators between the gods they believed in and the king but producers of the king's order between the king and his people. Thus, the relationship between David, the king of Israel, and Nathan would not be expected in the religious practice of Egypt.

"Both Egypt and Mesopotamian religions were naturalistic and polytheistic, founded on the worship of cosmic forces. Thus, the religious world view of such societies was steeped in magic."[30] I sraelites just needed to worship and believe in Yahweh in order to keep their lives healthy. But the case of Egyptians and Mesopotamians is different from the Israelites' perspective. Darrel W. Amundsen and Gary B. Ferngren articulate their concept of disease in relation to their magic preferred life:

> As with primitive peoples generally, so also with the Egyptians and Mesopotamians was disease usually viewed etiologically rather than symptomatically. Spirit intrusion was both the cause and the disease; the intruding spirit was the morbid element residing in the patient. The intruding spirit must be removed, but first it must be identified, and the reason for its intrusion discerned. In Egypt the supernatural authors of disease were the gods, the dead, or spirit. Spirits were thought to be seen through the malevolent magic of one's enemies… Sprit intrusion caused by

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[29] Darrel W. Amundsen and Gary B. Ferngren, "Medicine and Religion: Pre-Christian Antiquity," *Health/Medicine and the Faith Traditions,* Martin E. Marty and Kenneth L. Vaux (Philadelphia: Fortress, 1982), 56.

[30] Ibid.

> magic or by the dead would be countered by magical means. Punitive illnesses sent by the gods usually could be removed only by the gods who had inflicted them. A god might punish a person for a variety of offenses, many of which were simply cultic or ritual violations having no discernible moral overtones… (in both nations) spirit intrusion was viewed both as the cause of disease and as the disease itself.[31]

Thus, to heal their diseases Egyptians and Mesopotamians needed to use magical rituals performed by priests. However, the Israelites had a different religious concept of disease.

> But much of the Old Testament was an attempt to bring the people of Israel to a worship of Yahweh alone, who was seen as the sole source of both good and evil, of sickness as well as health. Demons had no place in the Old Testament, and its angels were merely messengers to carry out Yahweh's will. Any idea of spiritual powers independent of Yahweh in their action came only in the postexilic time.[32]

Yahweh alone "wounds, but he binds up; he strikes, but his hands heal" (Job 5:18 [NRSV]). Yahweh alone is the Lord of illness and of healing. As shown in the story of the ten plagues (Exod. 7:8-11:10), God uses any creatures and anything to punish unbelieving people like Pharaoh and his people. The ten plagues upon Egypt were neither from any gods nor any evil spirits. Wolff also describes God as the Lord of sickness:

> Yahweh alone is the lord of sickness and of healing. That is the unbroken biblical assurance. Natural and miraculous healings are not distinguished from one another fundamentally. Whether human prescriptions and applications also help or not, what is always essential is that the invalid in his sickness and the convalescent in his recovery should encounter the God who indirectly or directly sends both sickness and healing.[33]

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[31] Ibid., 56-57.

[32] Kelsey, *Psychology*, 30.

[33] Ibid.

Pagans and non-Israelites believed that human illness came from evil spirits in accordance with demonic power. However, the Hebrew Bible does not teach this view. "According to the Old Testament, the world was without flaw before the Fall, but with Adam's disobedience sin was introduced into the world, ushering in physical suffering, pain, and finally death (Gen. 3:16-19). Thus disease and injury are a consequence of sin."[34] The Israelites had a unique concept that health/illness is affected by the relationship between Yahweh God, the Creator, and human beings as creatures. Thus, their conception of healing was integrally related to their faith in Yahweh.

In the Old Testament a wide variety of skin diseases (leprosy, ulcers, inflammation, suppurating eczemas, and scabies), diseases of the eye like blindness, mental illness, and all other diseases mentioned in Psalms 38 and 88 are handled by Yahweh. Furthermore, God handles fortunes and misfortune too. The Israelites kept their unique concept of health/illness, which was strongly related to their faith in Yahweh God, even though they were surrounded by other nations holding different concepts of health and illness.

Is there any mention in the Old Testament of healing of diseases by human physicians? There were some humans who dealt with a person's external wounds.[35] The priest group handled skin diseases. Not until the second century BC, however, is there any evidence of the existence of actual professional physicians.[36] I n the book of Ecclesiasticus (or the Wisdom of Jesus Son of Sirach) 38:1-15 (written about 190 BC), there are some details mentioning doctors and chemists:

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[34] Amundsen and Ferngren, "Medicine," 61.

[35] Wolff, *Anthropology*, 145.

[36] Ibid., 146. See also Kelsey, *Psychology,* 31.

1. Honor the physician with the honor due to him, according to your need of him,
   for God has given to him, too, his lot;
2. for healing comes from the Most High, and he will receive a gift from the king.
3. The skill of the physician lifts up his head,
   and in the presence of great men he is admired.
4. The Lord created medicines from the earth,
   And a sensible man will not despise them…
7. By them he heals and takes away pain;
8. the pharmacist makes of them a compound.
   God's works will never be finished …
9. My son, when you are sick do not be negligent,
   but pray to the Lord, and he will heal you.
10. Give up your faults and direct your hands aright,
    and cleanse your heart from all sin.
11. Offer a sweet-smelling sacrifice, and a memorial portion of fine flour,
    and pour oil on your offerings, as much as you can afford.
12. And give the physician his place, for the Lord created him;
    let him not leave you, for there is need of him.
13. There is a time when success lies in the hands of physicians,
    for they too will pray to the Lord
    that he should grant them success in diagnosis and in healing,
    for the sake of preserving life.
15. He who sins before his Maker,
    may he fall into the care of a physician.[37]

Physicians had wisdom and skill but not by their own education but by God. Also, the medicines were also from God. Patients were to respect physicians because they worked with gifts from God; and they also prayed for patients. Both patients and physicians were dependent on God alone.[38] The other crucial point is that prayer was most important for healing the patients' sicknesses. Patients and physicians needed to pray to God to be healed. In the Hebrew Bible confession also, like prayer, was a most important element of healing. Lots of confessions as well as prayers can be found in the book of Psalms.

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[37] *The New Oxford Bible*, 138.

[38] Wolff, *Anthropology*, 146.

Shalom

In the Old Testament the term *Shalom* is usually used to denote *health.* John Wilkinson explains why the term *shalom* is considered health in the Hebrew Bible:

> (For the Old Testament writers) life consists not of physical anatomy or physiological function, but of moral activity and spiritual achievement. Its important dimension is its quality rather than its quantity, although it is accepted that its quantity may reflect its quality. The Hebrew word which expresses the fullness and well-being of life, and which therefore comes nearest to expressing the Old Testament concept of health is the word *shalom*... In the English versions it is commonly translated as "peace," but its essential meaning is not of peace understood simply as the absence of war.[39]

Because of different concepts of the term "peace" in the English language and in the original Hebrew, we usually have misconceptions concerning an original word and the translated word. In the *Hebrew and English Lexicon of the Old Testament* the original meaning of *shalom* is given as "completeness, soundness, welfare, peace."[40] Douglas Harris also sees the relationship between health and shalom:

> It is easy to see how the root meaning of wholeness would relate to health and well-being. The common greeting or salutation *shalom* is wishing for health, well-being, the *shalom* of the one greeted. Without using the word "psychosomatic," the Hebrew realized that spiritual, mental and emotional strains were related to one's health and well-being.[41]

Wilkinson also addresses the concept of health in the Old Testament, which is similar to

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[39] Wilkinson, *Health and Healing*, 4.

[40] F. Browns, *The Browns-Drivers-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson, 1996), 1022.

[41] Douglas J. Harris, *Shalom: The Biblical Concept of Peace* (Grand Rapids, MI: Baker, 1970). 17.

the meaning of *shalom*: "Disobedience results in disease, but health is the product of obedience. Health is more than the absence of disease, and so obedience produces a positive state and condition of well-being, blessing and the consciousness of belongings to God."[42]

Wilkinson also states that "righteousness" is equivalent to the concept of health in the Old Testament.[43] According to him, *shalom* can be produced through the right relationship to God.[44] Thus, the state of health in the Old Testament is to keep *shalom* status of moral and spiritual toward Yahweh as well as to keep the same status with others. Wilkinson's following notion is important in considering the health concept in the Old Testament:

> The Old Testament concept of health as consisting of wholeness and holiness… Health is the wholeness of man's being and personality, and the holiness of his character and actions expressed in righteousness and obedience to God's law. Man's wholeness derives from God's wholeness, and man's holiness reflects the holiness of God. The supreme call of the Old Testament is expressed in the oft-repeated demand by God of his people… Wholeness and holiness are terms of relationship, and the relationship they express in this context is the relationship of man to God. Both words imply a standard, and that standard is the wholeness and perfection of the character of God. This same idea of relationship belongs to the other words which express the different aspects of health such as obedience, righteousness, strength and length of life… Health consisted in the wholeness of being and the holiness of character which found their origin in man's relationship to God and reached their fullest and finest flowering as that relationship developed and deepened. This relationship, and therefore the health which springs from it, was not static but dynamic as men walked with God and shared his nature in their being and expressed his character in their actions.[45]

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[42] Wilkinson, *Health and Healing*, 6.

[43] Ibid.

[44] Ibid., 7.

[45] Ibid., 7-8.

Health in the Old Testament is *shalom*, wholeness of a human being and personality. This includes holiness of character, i.e. faithfulness, righteousness, and obedience to God. Accordingly, sickness or illness in the Old Testament could be described as the dissolution of a harmonious life, which could be described as sin against God and the others.

Job's Health/Illness and Fortune/Misfortune[46]

Now let us analyze the case of Job. According to the Book of Job, he at first was an almost perfect man before God. Job 1:1 describes him "as blameless and upright, one who feared God and turned away from evil." He had ten children: seven sons and three daughters. He was also very wealthy; "he had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred donkeys, and very many servants; so that this man was the greatest of all the people of the east" (1:3). In anybody's view, he would not be wanting but would be the happiest man on earth. Job was blameless which was also confirmed by God; "The LORD said to Satan, "Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil" (1:8). Job always kept faithful both to God and to his children too. After his children's feasting no matter when they had it, Job always woke up early and offered sacrifices for all his children's purification. He was carefully concerned for his family and made sacrifices all the time because his children might have sinned against God when they had a feast. The Bible says that "this was Job's regular custom" (Job 1:5 [NIV]). The belief was that one's health and fortune is strongly related to one's loyalty

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[46] Scholars exegete the story of Job differently. Here the writer exegetes some crucial elements in relation to the issues of health/illness and healing.

toward Yahweh. When a human being has a good faith and obeys God's rule, (s)he has health and prosperity.

However, one day, Job lost everything. All his children died. All his fortune was gone, he was ill; and later his wife left him. This misfortune happened after the conversation between God and Satan. God boasted of Job before Satan and then Satan complained that Job had good faith just because of God's protection and blessing. According to Satan's notion, Job would not keep his faith if he were ill or in misfortune.

Gustavo Gutierrez addresses Job's misfortune as an innocent suffering. He says, "in Satan's view, a religious attitude can be explained only by the expectation of a reward."[47] Gutierrez tries to express the innocent people's suffering in the universe in relation to South America's political situation. The writer wants to express it differently. Some persons would not be satisfied that Job's misfortune was suddenly not based on his unfaithfulness, but on God's decision. How would he be miserable if he lost everything not because of his own fault but because as the result of a conversation between God and Satan? Even today, however, there are lots of miserable things happening, which are beyond comprehension of human beings. Job's miserable plight also denotes that all things in the universe are controlled by God, at least by His permission. Without His permission, nothing happens in the universe.

Yahweh trusted in Job so that He allowed Satan to destroy everything in Job's possession except his life. Satan carried out his plan. Job did not lose everything because of evil spirits or demons' attacking. Yahweh allowed Satan to do anything to destroy, demolish, take away and make Job miserable. Job lost his family and properties. Finally,

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[47] Gustavo Gutierrez, *On Job: God-Talk and the Suffering of the Innocent*. trans. Matthew J. O'Connell (Maryknoll, NY: Orbis, 1994), 4.

he was ill. The plot up to the point of Job's losing everything in the Book of Job could be questionable. But, Job's story goes forward even further. Even if we consider Job's story only up to the point where he loses everything, a crucial lesson emerges that Yahweh controls everything because He created humankind.

In the very early stage of his illness, Job failed to keep his fidelity to God. In chapter 3, Job's agony and the shaking of his faith is expressed clearly. "After this Job opened his mouth and cursed the day of his birth" (3:1 [NRSV]). The cursing of the day of his birth shows that Job was already shaken by his big agony for, he lost everything, all children and properties. His wife already addressed this "do you still persist in your integrity? Curse God, and die" (2:9 NRSV). His three friends, seeing his horrible situation, could not express even a word. Around him, there was nobody to comfort and help. When a human being loses "hope," it is easy for one to complain about everything. Job's speech was already changed to "bold expression." His denying and cursing of his birth was a kind of blasphemy. Even though He did not speak ill of God, his bold expression, i.e. cursing of his birth in a detailed manner was speaking ill and cursing God.

Gutierrez's exegesis is different than the writer's: "Job continues to cling to the Lord in his suffering and even when he comes close to despair; he does not speak ill of God, he does not curse God. On the contrary, with an effort and through trial and error, he is able to find the appropriate words."[48] Gutierrez, confronting Latin Americans' suffering in the distorted political situation and trying to address Job as the suffering of the innocent, is very careful not to describe Job as the ordinary man, but as the innocent man. Even though Job did not curse God directly, however, he cursed everything relating to his birth. Job already knew and believed that Yahweh gave his life. God made it

[48] Ibid., 11.

possible for Job to be on the earth. Thus, his cursing of his birth is the same as cursing God. Of course, he could have tried not to curse God directly.

Job is commonly described as the person who did not sin against God. However, Yahweh states that Job is a sinful person too. "Will you even put me in the wrong? Will you condemn me that you may be justified?" (40:8 NRSV). At the first, Job was described as a righteous man, but later he fell into the sinful status before God. Even though perfect in the sight of human beings, he would be different in God's sight. The book of Job also shows that human beings' destiny is to rely on God. It would be a blessing to believers, while it would be a burden to non-believers. Job should be more moral and more spiritual than any others, but he was still mortal. He would die no matter how he would be described as a righteous man.

The other crucial lesson is that Job, as a sinful person, tried to keep his fidelity to God; it is the root of all human beings' faith in God. Created as mortal beings, human beings will be destroyed regardless of their self esteem. It is not an important matter that humans should consider crucial as the modern psychologists insist on, but it is pivotal that human beings should realize their destinies as perishable beings. If one realizes this, one can be in health and well-being, and then prosperity should also follow. In the last chapter Job denotes this clearly:

> "Then Job answered the LORD:
> 'I know that you can do all things, and that no purpose of yours
> can be thwarted. 'Who is this that hides counsel without
> knowledge?'
> Therefore I have uttered what I did not understand,
> things too wonderful for me, which I did not know.
> 'Hear, and I will speak; I will question you, and you declare to me.'
> I had heard of you by the hearing of the ear, but now my eye sees
> you; therefore I despise myself, and repent in dust and ashes."
> (42:1-6 [NRSV]).

The only way to Job's (everybody's) salvation, (health and prosperity in his earthly life) is to listen to God's words and the words of the law, and to keep following God's will, to turn to God rather than toward earthly things. If one cannot find life, one needs to repent and grasp Yahweh again.

CHAPTER FIVE

CONCEPTS OF HEALTH/HEALING IN THE NEW TESTAMENT

In the Gospel according to Mark, the oldest of the Gospels, Jesus starts his ministry by healing a patient right after choosing some of his disciples. We read "Just then there was in their synagogue a man with an unclean spirit, and he cried out, 'What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.' But Jesus rebuked him, saying, 'Be silent, and come out of him!' And the unclean spirit, convulsing him and crying with a loud voice, came out of him" (1:23-26 [NRSV]). This means "healing" is very crucial in the ministry of Jesus on the earth. Kelsey, with a quotation from a physician's article, emphasizes Jesus' healing:

> It has become traditional to identify modern doctors in spirit with a long line of historic greats reaching back to the impressive Hippocrates. This notable Greek, a veritable pinnacle in ancient medicine, often called the "Father of Medicine," largely set the pattern for current professional attitudes and relationships. But sometimes it is forgotten that medicine owes its greatest debt not to Hippocrates, but to Jesus. It was the humble Galilean who more than any other figure in history bequeathed to the healing arts their essential meaning and spirit . . . Physicians would do well to remind themselves that without His spirit, medicine degenerates into depersonalized methodology, and its ethical code becomes a mere legal system. Jesus brings to methods and codes the corrective of love without which true healing is rarely actually possible. The spiritual "Father of Medicine" was not Hippocrates of the island of Cos, but Jesus of the town of Nazareth.[1]

Nonetheless, it has not been recognized until recently that the healing issue in the Bible is very important. In this chapter, the concept of health/healing in the New Testament will

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[1] Morton T. Kelsey, 41. Quoted from J. W. Provonsha, M.D., "The Healing Christ," in *Current Medical Digest* (December 1959), 3.

be analyzed and examined. Because there are lots of healing cases in the New Testament, the analysis and examination of healing, and case study regarding healing in the New Testament, will be continued in the next chapter.

ὑγιαίνω/ὑγιὴς

In the New Testament there are several words to denote "health." Health means wholeness, well-being, and soundness as denoted in the Old Testament. It also indicates life, strength, and salvation.[2] Among them the most common term is ὑγιαίνω, which means "having the quality of soundness." The original meaning of this word in the Greek-Hellenistic world had a "basic sense that the health is balanced according to the order of the whole."[3] "The adjective ὑγιὴς occurs in Homer which even in antiquity was to be considered inauthentic, and it is then found from the 5th century B.C. and taken in the direct sense of 'healthy,'… A specific use is for mental health and the faculty of rational thought. Thus ὑγιὴς can have the general sense of 'rational,' 'intelligent.'"[4] In the Greek-Hellenistic world, "health is preserved by balance of forces, namely, the moist, dry, cold, hot, bitter, sweet, etc."[5] Thus, while it is mostly regarded as normal, as what may be presupposed, sickness and suffering were accepted as an experience of the uncertainty of human life, which was always felt to be a religious problem. Therefore, "Υγιεια is the most joyous of the goddesses."[6]

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[2] Wilkinson, 9.

[3] Ulrich Luck, "ὑγιαίνω: Etymology and Meaning" *TDNT 8*:309.

[4] Ibid., 8:308.

[5] Ibid., 8:309.

[6] Ibid.

> The word 'ὑγιαίνω' occurs in the LXX 41 times. There is no proper Hebrew original since natural life is not as such an object of theoretical consideration in the Old Testament. Health is part of life (חַיִּים), which is a divine gift. Force and power work in it. Sickness is thus weakness חֳלִי (Det. 7:15; 28:59, 61; Is. 38:9; Ps. 41:3), similarly חיה can mean "to become healthy" (Is. 38:9; Jos. 5:8). In 9 instances ὑγιαίνω is the translation of שָׁלוֹם and denotes man's well-being (Gen. 29:6; 37:14; 43:27f); also "go in peace," and "to remain in good condition" (Prov. 13:13).[7]

According to Ulrich Luck's analysis of the term "health" or "healthy" in the Septuagint, health is a given by God when balanced power and force work properly in harmony. Thus this concept corresponds to the praise of the physician in Sirach 38:1-15.[8]

In the New Testament, the concept of health (or healthy) accepts some points of the Greek-Hellenistic worldview[9], while rejecting other parts of it. Wilkinson analyses this as follows:

> Ὑγιὴς ... represents a group of words of which the adjective and the verb occur in the New Testament. The noun ὑγεια is the classical Greek word for health, the daughter of Aesculapius, and this pagan association may explain its absence from the pages of the New Testament. The verb is used mainly in the Pastoral Epistles in a metaphorical sense for the soundness or wholesomeness of teaching, but it does occur in its literal sense three times in Luke's gospel where it is used... It is, however, the adjective ὑγιὴς which is the most commonly used of this group in its literal sense especially in the fourth gospel. In most cases the emphasis is on the physical aspect of soundness.[10]

According to Wilkinson, though the noun ὑγιεια represents the daughter of Aesculapius,

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[7] Ibid., 8:310

[8] Ibid., 8:311. (About the contents, refer to the page 102 in the previous chapter.)

[9] On the page 312, Luck addresses that "3 John 2 has ὑγιαίνω in the salutation: περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν. This is borrowed from the epistolary formula of Hellenics."

[10] Wilkinson, *Health and Healing*, 9-10.

it was not accepted very often by writers in the New Testament. Even so, it could be right because most recorders in the New Testament hesitated to accept certain Hellenistic concepts and words.

Wilkinson further explains:

> On ten occasions, words in this group are used in the LXX to translate the Hebrew word *shalom* in the Old Testament. In most of these cases the word occurs in an enquiry about a person's general welfare, e.g. Genesis 29.6; 37.14; 43.27 and 2 Samuel 20.9. The emphasis is not so much on the physical well-being as on the general state of the person about whom the enquiry was made. The significant point is that both *shalom* and ὑγιὴς coincide in expressing the idea of the soundness or wholeness of man's being which is of the essence of health.[11]

Shalom in the Old Testament and ὑγιὴς in the New Testament expresses "soundness" or "wholeness" of humankind's being.

εἰρήνη

Besides ὑγιαίνω/ὑγιὴς, there are other words in the New Testament to indicate "health." Wilkinson mentions four such words: εἰρήνη, ζωὴ, τὲλειος, and σὠζω/σωτερὶα. Wilkinson analyses the term εἰρήνη as follows:

> εἰρήνη is used to describe a state of peace or rest as opposed to a state of war or disturbance. It is the commonest word used in the LXX to translate of *shalom,* and this usage is probably the origin of the common Vulgate translation of *shalom* by *pax*, which explains the preference of the English versions for the translation of the word *shalom* by peace. Because of its association with *shalom* as its equivalent in Biblical Greek, the word εἰρήνη in the New Testament has a much fuller and more positive content than simply the absence of war which is its primary meaning in Classical Greek.[12]

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[11] Ibid., 10.

[12] Ibid.

The second word to indicate "health," εἰρήνη in the New Testament, describes in more detail and more fully the meaning of the absence of war. Wilkinson tries to articulate a human's peaceful status in his/her relationship with God. According to him, a person's relationship to God and faith in the atoning work of Jesus is peace. That is a healthy position for humankind. Concerning this, Wilkinson continues as follows:

> The Biblical concept of peace is primarily one of wholeness, and in the New Testament usage of εἰρήνη this meaning is applied to man's relationships, especially his relationship to God, e.g. in Romans 5.1; Ephesians 2.14-18 and Colossians 1.20, and to his relationship with his fellows, e.g. in Mark 9.50; Romans 12.18 and 2 Corinthians 13.11. On the basis of this wholeness which characterizes a man's relationship to God and his fellowmen, and which results from faith in the atoning work of his Son Jesus Christ, there arises what appears to be a distinctively Christian meaning of εἰρήνη as peace or serenity of mind referred to in John 14.27; 16.33; Romans 8.6 and Philippians 4.7.' This inner tranquility and the harmonious relationship between God and man, and man and man from which it springs are the essential meaning of εἰρήνη in the New Testament and are a vital element in any understanding of the concept of health in the New Testament.

As already described above, biblical anthropology is always considering the relationship between God and humankind. Especially in the New Testament, the relationship to God is the crucial concept to consider in human salvation. Without the relationship to God, humankind cannot grasp any possibility of salvation. It could be described as the recovery of the lost image of God in the New Testament concept because the unbalance of wholeness of the human being should not be considered without the doctrine of the fall of humankind in Genesis. In terms of this, Wilkinson's expression of εἰρήνη relates to one's relationship with God which is necessary for health.[13]

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[13] Paul basically describes Jesus, the first Adam, as the image of God, but, as the second Adam, all followers can recover their losing of it by believing in Jesus as the First Adam for them. In this manner, humankind needs to recovered, which means recovery of health, i.e. healed.

ζωὴ

The third word relating to "health" to consider in the New Testament is ζωὴ. This word is usually translated as "life." The other two words, *bios* and *psuche*, which describe life in the New Testament, "generally refer to our common human life lived under the conditions of time and sense."[14] However, the term ζωὴ has a different meaning. It describes life as a quality of eternity, while the other two words show life as quantity a length of time.

The readers need to see what the term meant originally. Bultmann analyses the term ζωη in Greek usage as follows:

> Greek thought originally understands by ζωὴ something rather more than and other than what is expressed by the scientific term ζωὴ with its fundamentally similar reference to man, animals, and plants… In the Greek concept of ζωὴ there are thus two motifs, as in the concept of ψυχη. On the one side of ψυχη is the principle of vital life in matter, and on the other it is the specifically human principle of self-awareness, so that in one trend in Greek philosophy ψυχη can be dualistically opposed to σωμα as an eternal and pre-existent stranger within it. Similarly, ζωὴ is not merely life as a natural phenomenon but also specifically human life which man does not enjoy merely in virtue of the fact that he is a ζῷον... [Thus], it is obvious that specifically human life must be differentiated from natural ζωὴ… Human life is specifically distinct from all other in virtue of the fact that its possibilities are not fulfilled in factuality like those of organic nature.[15]

In the Greek world, ζωὴ did not denote the concept of "health." It is, of course, differentiated from ψυχη and σωμα, but, it did not denote life as health as it is understood in the New Testament. The meaning of life (ζωὴ) in the New Testament is somewhat

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[14] Wilkinson, 10.

[15] Rudolf Karl Bultmann, "ζωὴ: ζωη in Greek Usage" *TDNT*, 2:834.

different.

"In the New Testament ζωὴ (and ζῆν) is first used as meaning of the natural life of man. It has limited extension in time. It stirs and moves. It is actual in the ability of what is alive to do things. Thus 'to live,' as in the OT, can sometimes mean 'to live in health' (Mk. 5:23; Jn. 4:50)."[16] This life is basically given by God because "God is Lord of life and death."[17] In the New Testament, "life (ζωὴ) does not take on its meaningful content in a᾽βἰος; it is rather responsible before God the judge. Man, and specially the believer, is not to live his life for himself, but for God, for the κὺρἰος. If he tries to live for himself, he lives for sin and death. His life stands under the question of its whence and whither.[18] Dunn's notion of the beginning of salvation describes what would be humankind's tragic destiny with no relationship to God.

> The key to a right understanding of the human condition is of humankind as a creation of the one creator God. But a fleshly creature is inevitably weak. The need to satisfy natural desires is a point of strength if it reinforces creaturely dependence on God. But humankind as a whole has turned its back on God, seeking to live out of its own wisdom. And what should have been a point of strength has become a means of enslavement.[19]

Humankind, although created in the image of God, is very weak in terms of the fleshly creature. His tendency is easily attacked by the power of sin. Furthermore, even though weak and with human wisdom and knowledge, humankind tends to live out its own desire. However, this is turning one's back on God which is sin, i.e. the loss of health.

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[16] Ibid., 2:861-862

[17] Ibid., 2:862.

[18] Ibid., 2:863.

[19] Dunn, *Theology,* 317.

"He who believes in Jesus will have life. Jesus Christ, then, is the One who has brought ζωὴ."[20] Accordingly, when humankind (sinners) repent of sin, believe in Jesus, return to God, the Creator, it means the recovery of lost health.

Life, thus, belongs to eternity and to the spiritual realm. According to Wilkinson:

> This is life [ζωὴ], not with the quantity of time of which the Old Testament spoke, but with the quality of eternity unlimited by time. It begins now in time but does not belong to time, for it continues into eternity when time is no more. It is a concept of life which is not primarily temporal but eternal, and not primarily physical but spiritual. It is the life of God himself which men share through faith in his Son Jesus Christ. The New Testament concept of health expresses the quality and character of this eternal life, for health is the fullness and completeness of life.[21]

Paul takes this life as present. By the same token, for believers who accept Jesus as their Lord placing him in control of their lives, health means in the present time. Bultmann states that "as Christ is not for him [Paul] an idea or a cosmic force (as in Gnosticism), so ζωὴ for him is not an idea or hyperphysical state, but the present historical actuality of the believer."[22] In terms of it, life (ζωὴ) denotes "health."

τέλειος

The fourth word which expresses "health" in the New Testament is τέλειος. This term "is usually translated as *perfect* in the English version, meaning that which is perfect and complete having attained the end for which it was created."[23] Gerhard Delling

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[20] Bultmann, ζωὴ,in *TDNT* 2:865

[21] Wilkinson, *Health and Healing*, 11.

[22] Bultmann, ζωὴ,2:867.

[23] Wilkinson, *Health and Healing*, 11.

analyses the terms τὲλειος as follows:

> In Greek thought and usage τὲλειος often means "totality." This justifies the rendering of corresponding Hebrew terms by τὲλειος, primarily in Mt. The one who does the "whole" will of God is תָּמִים; the heart which is "undivided" in obedience to God is שָׁלֵם. The rich young ruler is not undivided in relation to God. "Being whole" manifests itself in concrete behaviors; to be undivided in relation to God includes detaching oneself from that which separates from God. In Matt. 5:48 the "whole" applies to conduct in relation to men. God is fully "undivided" in this.[24]

The word τὲλειος denotes "totality," and "whole" in the Gospel according to Matthew. In the Pastoral Epistles, too, "τὲλειος means 'whole,' 'complete.'"[25] In the Pauline writings, the meaning of τὲλειος is "'mature,' which initially is not far from the meaning of 'whole,' 'complete.'"[26]

σῴζω/σωτερὶα

The final term for "health" in the New Testament is σωτερὶα. The verb σῴζω and noun σωτερὶα in the Greek world meant first "'to save' and 'salvation' in the sense of an acutely dynamic act in which gods or men snatch others by force from serious peril."[27] Also, it meant "keeping" and "benefitting." "σῴζομαι can mean not only 'to be cured' but 'to be or stay in good health.'"[28] The meaning of this word later "had a rich religious content and application, and came to mean the act of deliverance by which the condition

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[24] Gerhard Delling, "τὲλειος in the New Testament" in *TDNT*, 8:73-74.

[25] Ibid., 8:74.

[26] Ibid., 8:77.

[27] Werner Foerster, "σῴζω and σωτερὶα in the Greek World" in *TDNT*, 7:966.

[28] Ibid., 7:967.

of being safe and sound was attained. In the New Testament it is this meaning of deliverance to a safe and sound condition which prevails."[29] "In stories of healing by Jesus σῳζω occurs 16 times and διασῳζω twice (Matt. 14:36; Luke. 7:3),"[30] while "the noun σωτερία occurs only 5 times, four times in Luke (1:69; 71; 77; 19:9) and once in John 4:22."[31] Foerster notes some crucial lessons regarding the usage of σῳζω in the healings of Jesus:

> In the healings of Jesus σῳζω never refers to a single member of the body but always to the whole man, and it is especially significant in view of the important phrase "thy faith hath saved thee." The choice of the word leaves room for the view that the healing power of Jesus and the saving power of faith go beyond physical life. This is particularly clear in the fact that ἡ πιστις σου σὲσωκὲν σε, which perhaps finds its original locus in the story of the woman with a bloody flux, is also said to the woman who is a great sinner in Luke 7:50 even though there has been no preceding cure in this case.[32]

Foerster's analysis is crucial for humans to consider their health and salvation. The fact that σῳζω never refers to a single organ or limb of the body but always to the whole body in the healings of Jesus expresses "synergism" in the doctrine of salvation. Also, the healing meant not just the physical aspect but the whole being in the present as well as in the future. "Salvation in the New Testament sense is total and includes the whole man producing in him that condition of safety and soundness which forms part of the New Testament concept of health."[33] Even though Ulrich Luke asserts that "health in the New

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[29] Wilkinson, *Health and Healing*, 11.

[30] Foerster, *σωζω* 7:990.

[31] Wilkinson, *Health and Healing*, 11.

[32] Foerster, *σωζω* 7:990.

[33] Wilkinson, *Health and Healing*, 12.

Testament, as in the Old Testament, is not especially valued,"[34] in the ministry of Jesus, the health issue appears as a crucial matter in relation to human's salvation.

> [Healthy] ὑγιὴς and [to be sound/health] ὑγιαίνω occur in the Jesus tradition. Jesus shows Himself to be the Victor over sin and suffering by His deeds. At His word health is restored visibly (Mark. 5:34; Matt. 12:13; 15:31). In this regard Matt., and Mark, and Jn. all use the adjective ὑγιὴς, cf. Mark. 5:34; Matt. 12:13; 15:31; Jn. 5:9, 14f; 7:23 (also Act. 4:10). Luck prefers the verb ὑγιαίνω (5:31; 7:10; 15:27). John especially claims that Jesus makes ὅλον ἄνθρωπον "healthy" on the Sabbath (7:23). The work of the Revealer frees in this world for the new life which embraces man in his corporeality. The power to heal, to make whole, is also transmitted to the apostles according to Act. 4:10.[35]

All recorders of the New Testament would not consider "health" itself as the crucial issue. Rather, they consider other aspects, such as repentance of sin and turning back to God because they believe that God has given them and controlled them. It includes the tendency of leaning toward the earthly life, but instead valuing perfection and wholeness in Christ Jesus. It means improving one's relationship with God believing that the breaking of the relationship with God causes weakness and illness in the whole being. It includes trying to keep being sound in God through believing that Jesus is the Christ.

The Definition of Health in the New Testament

Some words to denote "health" in the New Testament were examined above, but, health in the New Testament cannot be defined by using only the terms to denote "health" because these terms are only fragments and do not show the full and whole meaning of a given passage or of the Bible as a whole. It needs to be understood in terms of

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[34] Luck, "ὑγιαίνω" in *TDNT* 8:312.

[35] Ibid.

humankind's full health. There is a deeper meaning of health in the New Testament (as well as in the Old Testament), which could give a profound understanding of human health. On this subject, Wilkinson suggests four different definitions of health: health as life, health as blessedness, health as holiness, and health as maturity.[36] His suggestion is so helpful; it should be considered.

On the subject "health as life," he uses the passage of Jesus as a shepherd in John 10:1-18, which reads, "I came that they might have life, and have it abundantly"[37] to express that Jesus came for us to have (or receive) life, abundant life. He exegetes it as follows:

> This statement by Jesus of the purpose for which he came has frequently been taken as a definition of health. Health is regarded as the abundance of life of which he speaks. The word he uses for life is *zoe*... It emphasises the quality of life as opposed to *bios* which emphasises the quantity or duration of life. It was not only life which Jesus came to bring, but life with a special quality, and even a special quantity of that quality for the adjective *perissos* which the RSV translates as 'abundantly' means 'more than a sufficient quantity'... Nothing could be healthier than the life of God in man producing in him that wholeness, soundness and righteousness which constitute true health and holiness. The relationship of God's life to man's life is a vital and basic element in the New Testament concept of health. [38]

This paragraph explains and suggests the concept of "health as life." However, we need to read another passage carefully. Jesus said, "I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly" (9-10 NRSV).

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[36] Wilkinson, *Health and Healing*, 13-16.

[37] Ibid., 13.

[38] Ibid.

The reason Jesus came to earth was to give life, abundant life, to those who listen to him, as Wilkinson asserted. But, we need to consider verse 9, which says that Jesus came to earth so that those who listen to him may be saved, which is, having abundant life. Therefore, Jesus came to earth to save people, which they might have life -- abundant and healthy life. So, we need to study "being saved" in the sense of "health as life."

On the subject of "health as blessedness," Wilkinson articulates health as blessedness as described in "Jesus' Sermon on the Mount" in Matthew 5:3-12. The blessedness described there, one beatitude at a time, is so very meaningful in Western society in rich nations in the 21st century. Wilkinson states that "the important thing in blessedness is not the human environment but the human heart and that not in its physical sense but in the sense of the seat of the whole of man's life, physical, intellectual and spiritual."[39] However, the writer wants to add another element. A recent survey says that lots of present day patients are sick because of supernutrition. Robert A. Weinberg and Anthony L. Komaroff, M.D. analyze the relationship between a high-fat diet (and obesity) and cancer:

> We've known for a long time that a high-fat diet, obesity and lack of exercise can increase the risk of developing heart disease and type 2 diabetes, two conditions that affect millions of Americans. What we are finding out now is that those same lifestyle factors also play an important role in cancer… Even if people in other parts of the world stay put, but adopt a U.S. lifestyle, their risk of cancer rises… What is it about our lifestyle that raises the risk of many types of cancer? The main culprits seem to be the Western diet, obesity and physical inactivity.[40]

Wilkinson asserts that blessedness is not the human environment. He might want to

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[39] Ibid., 14.

[40] Robert A. Weinberg and Anthony L. Komaroff, "Your Lifestyle, Your Genes, and Cancer" in *Newsweek,* June 23, 2008., 41.

emphasize the spiritual element more than the physical one. However, the environmental and physical elements are also important. Both extremely poor nations in which the many people suffer from malnutrition, and the richest nations in which lots of people suffer from obesity and over-eating, are not blessed environments. Thus, health as blessedness includes environmental issues.

Therefore, health should not be treated partially but rather totally with a holistic view. Whenever Jesus healed the sick, he approached them with this view. He never performed his healing miracles partially. He was always concerned about the sick as whole beings created by God even though the person was ill because of sin against God and others. Wilkinson articulates the health concept in the New Testament as follows:

> The New Testament presupposes the Old Testament concepts of health and accepts its expression in terms of wholeness, obedience, righteousness, and life. However, the content of these terms was transformed by the fuller revelation given in Jesus Christ. Each of them was personified and filled out for us by him. It was he who provided in his person a new standard of wholeness, obedience, righteousness and life. It was he who showed in his death how these might be achieved, and in his resurrection demonstrated the source of the power by which they might be attained. In particular he changed the concept of life. In Old Testament terms this had meant life measured by the quantity of time and the quality of this world, but Jesus came to bring eternal life, life measured by the quality of eternity where quantity and duration have no relevance.[41]

Thus, without the relationship to God and believing in Christ Jesus, humankind cannot be sound and have health, be perfect and be saved. To be whole, sound, health, perfect, righteous, and be followers of Jesus Christ, we need to examine carefully the healings performed by Jesus in the Gospels.

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[41] Wilkinson, *Health and Healing*, 16.

CHAPTER SIX

HEALINGS OF JESUS IN THE NEW TESTAMENT

In the Gospels, Jesus very often healed the sick; thus, lots of sick people followed him all the time. According to both the New and Old Testaments, Jesus came on the earth to complete God's salvific tasks. However, during his ministry on the earth, Jesus performed lots of healings for the sick who suffered from various illnesses. Then what is the relationship between Jesus' salvific tasks on the earth and his healings of many patients? Kelsey remarks that Jesus' ministry was preaching, teaching, and healing.[1] Durin g his ministry on the earth, Jesus proclaimed and preached about the Kingdom of God, which was very close to the people in Jesus time. Also, he taught people as well as his disciples about the Kingdom of God. He traveled a lot when he sought to accomplish his ministerial task. Whenever and wherever he traveled, he healed the sick. Thus, his healing ministry was very crucial, but it has been devalued and set aside until recently. His ministry of healing needs to be reconsidered for us to grasp what is the real "Good News" in the 21st century. Consequently, in this chapter, these issues will be examined and analyzed.

Records of Jesus' Healing in the New Testament

Some scholars, such as Ethel Bank, Percy Dearmer, and Morton Kelsey collected and arranged the healing stories of Jesus from the Gospels. We ought to read the healing

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[1] Kelsey, *Psychology*, 42.

stories honestly without any prejudice. There had been a tendency in the modern era to treat the miracles and healing stories in the Bible as just mythological stories which need not be considered meaningfully. Instead, we will easily find that much of Jesus' life on the earth was devoted to care of the sick from morning till night.

According to four Gospels, Jesus' healings on the earth were as follows:[2]

No.	Healing	Matt.	Mark	Luke	John	Method
1	Man with unclean spirit		1:23	4:33		Exorcism, word
2	Peter's mother-in-law	8:14	1:30	4:38		Touch, word; prayer of friends
3	Multitudes	8:16	1:32	4:40		Touch, word; faith of friends
4	Many demons		1:39			Preaching, exorcism
5	A leper	8:2	1:40	5:12		Word, touch; leper's faith and Christ's
6	Man sick of the palsy	9:2	2:3	5:17		Word; faith of friends
7	Man's withered hand	12:9	3:1	6:6		Word; obedient faith
8	Multitudes	12:15	3:10			Exorcism, response to faith
9	Gerasene demoniac	8:28	5:1	8:26		Word, Exorcism
10	Jairus' daughter	9:18	5:22	8:41		Word, touch; faith of father
11	Woman with issue of blood	9:20	5:25	8:43		Touching His garment with faith
12	A few sick folk	13:58	6:5			Touch (hindered by unbelief)
13	Multitudes	14:34	6:55			Touch of His garment; friend's faith
14	Syrophoenician's daughter	15:22	7:24			Resp. to mother's prayer, faith
15	Deaf and dumb man		7:32			Word, touch; friend's prayer
16	Blind man (Gradual healing)		8:22			Word, touch; friend's prayer
17	Child with evil spirit	17:14	9:14	9:38		Word, touch; faith of father
18	Blind Bartimaeus	20:30	10:46	18:35		Word, touch, compassion; faith
19	Centurion's servant	8:5		7:2		Resp. to master's prayer, faith
20	Two blind men	9:27				Word, touch; men's faith
21	Dumb demoniac	9:32				Exorcism
22	Blind and dumb demoniac	12:22		11:14		Exorcism
23	Multitudes	4:23		6:17		Teaching, Preaching, healing
24	Multitudes	9:35				Teaching, Preaching, healing
25	Multitudes	11:4		7:21		Proof of John Baptist in prison
26	Multitudes	14:14		9:11	6:2	Compassion, response to need
27	Great multitudes	15:30				Faith of friends
28	Great multitudes	19:2				
29	Blind and lame in temple	21:14				
30	Widow's Son			7:11		Word, compassion
31	Mary Magdalene and others			8:2		Exorcism
32	Woman bound by Satan			13:10		Word, touch

[2] Ibid., 43-45.

No.	Healing	Matt.	Mark	Luke	John	Method
33	Man with dropsy			14:1		Touch
34	Ten Lepers			17:11		Word, faith of the men
35	Malchus' ear			22:49		Touch
36	Multitudes			5:15		
37	Various person			13:32		Exorcism, (and not stated)
38	Nobleman's son				4:46	Word; father's faith
39	Impotent man				5:2	Word; man's faith
40	Man born blind				9:1	Word, touch
41	Lazarus				11:1	Word

Bank, Dearmer, and Kelsey just inventoried the Jesus' healing stories according to the order of four gospels.

However, there is a different way of arranging them. In his article, "The Form of the New Testament Healing Miracle Story," Robert W. Funk analyzed all the healing stories in the New Testament according to the formal characteristics of each healing story. He classifies them as B, R, D, O, and r types based on the narrative's different form structures.

1. Healing Miracle Stories of the B Type

1.1	A Leper	§45	Matt. 8:1-4
1.2			Mark 1:4-45
1.3			Luke 5:12-16
1.4	Two Blind Men	§56	Matt. 9:27-31
1.5	Two Blind Men	§193	Matt. 20:29-34
1.6	Blind Bartimaeus	§193	Mark 10:46-52
1.7			Luke 18:35-43
1.8	Ten Lepers	§182	Luke 17:12-19

1.9 The Woman with the Internal Hemorrhage	§107	Matt. 9:20-22
1.10		Mark 5:25-34
1.11		Luke 8:43-48
.....		
2. Healing Miracle Stories of the R Type		
2.1 The Centurion	§46	Matt. 8:5-13
2.2		Luke 7:1-10
2.3 The Syrophoenician Woman	§116	Matt. 15:21-28
2.4		Mark 7:24-30
2.5 The Daughter of Jairus	§107	Matt. 9:18-19, 23-26
2.6		Mark 5:21-24, 35-43
2.7		Luke 4:40-42, 49-56
2.8 The Official's Son		John 4:46-54
.....		
2.10 An Epileptic Boy	§126	Matt. 17:14-21
2.11		Mark 9:14-29
2.12		Luke 9:37-43a
3. Healing Miracle Stories of the D Type		
3.1 The Man with the unclean Spirit	§12	Mark 1:21-28
3.2		Luke 4:31-37
3.3 The Gerasene Demoniac	§106	Matt. 8:28-34
3.4		Mark 5:1-20

3.5		Luke 8:26-39
4. Healing Miracle Stories of the O Type		
4.1 The Man with the Withered Hand	§70	Matt. 12:9-14
4.2		Mark 3:1-6
4.3		Luke 6:6-11
4.4 The Woman with the Spirit of Infirmity	§163	Luke 13:10-17
4.5 A Man with Dropsy	§168	Luke 14:1-6
4.6 The Lame Man at the Pool of Bethzatha		John 5:1-18
4.7 The Man Born Blind		John 9:1-10:21
4.8 The Paralytic	§52	Matt. 9:1-8
4.9		Mark 2:1-12
4.10		Luke 5:17-26
5. Healing Miracle Stories of the r Type		
5.1 The Deaf Mute	§117	Mark 7:31-37
5.2 Many Sick Persons		Matt. 15:29-31
5.3 The Blind Man of Bethsaida	§121	Mark 8:22-26
5.4 Peter's Mother-in-law	§13	Mark 1:29-31
5.5		Luke 4:38-39
5.6 A Dumb Demoniac	§57	Matt.. 9:32-34
5.7 A Blind and Dumb Demoniac	§85	Matt. 12:22-24
5.8 The Dumb Man		Luke

11:14-16			
5.9	Peter's Mother-in-law	§13	Matt. 8:14-15
.....			
5.11	The Widow's Son at Nain	§80	Luke 7:11-17[3]

According to Funk, if there is a dialogue between patient and healer, it is the *"type B,"* The format of dialogue is usually a patient's request for healing and a healer's (Jesus') response, and then the healer (Jesus) performs the healing miracle.[4] As the same token, if there is a dialogue between a healer and a representative of the patient, often the father or mother, it is the *"type R."* The dialogue between a healer and the demon possessing a person, Funk labels *"type D."* If it is some kind of controversy and arguing, it is *"type O."*[5]

The structure of dialogue of *"B type"* stories is very simple, the patient requests the healing; then the healer responses. Funk articulates,

> The dialogue is here explicitly completed by a verbal request and a verbal response. This pattern therefore has three elements:
> dialogue
> request
> response
> healing
> The first two of which (request and response) represent the dialogue, and the third of which is a distinctive element.[6]

[3] Robert W. Funk, "The Form of the New Testament Healing Miracle Story" in *Semeia,* no 12 1978, 89. The writer rearranges only Jesus' healing miracle stories.

[4] Ibid., 72.

[5] Ibid., 71-73.

[6] Ibid., 74.

The other types are different formats of dialogue between a healer and a patient or a representative of the patient. His inventory of all healing incidents in the New Testament makes it that Jesus' (as well as the disciples') healing miracles can be classified according to the dialogue pattern between Jesus (or healers) and a patient.

According to Wilkinson, the percentage of healings compared to the total number of narratives in the Gospels is as follows: 40 % in Matthew, 40% in Mark, 35 % in Luke, and 33% in John.[7] The high percentage of Jesus' healing indicates that it is very pivotal in the Gospels.

Controversy over the Accounts of Jesus' Healing

Regardless of form or dialogue patterns, there is a continuing controversy[8] over the healing miracles of Jesus in the New Testament. As well known, due to Bultmann's demythologizational endeavors, some scholars will not accept Jesus' healing records as they are. They usually argue about form criticism. Scholars in the Jesus Seminar raise a question concerning the historical Jesus. They rewrite gospels using the canonical gospels, Matthew, Mark, Luke, and John, as well as numerous extracanonical gospels.[9] They have a strong agenda about their restudy of the Bible:

> Scholars of the Bible were in the forefront of this revolution and the first remarkable shift to take place was with respect to the Bible. The Bible, it was argued, should be studied like other ancient texts,

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[7] John Wilkinson, *Health and Healing*, 19.

[8] Anitra Bingham Kolenkow's article "*Healing Controversy as a Tie Between Miracle and Passion Material for a Proto-Gospel*" and Laurence J. McGinley's article "Form-Criticism of the Synoptic Healing Narratives" in *Theological Studies,* (Fall 1942: 623-28, 47-68), give some arguments related to controversy of Jesus' healing.

[9] The Jesus Seminar, *The Gospel of Mark: Red Letter Edition,* ed. by Robert W. Funk and Mahlon H. Smith (Sonoma, CA: Polebridge Press, 1991), 1.

> in its original languages and without regard to theological claims made by the church and its theologians. From this perspective, the books of the Bible were merely other books that had survived from antiquity, such as those ascribed to Homer, Plato, Aristotle, and Caesar. Like other books, the gospels had been written on papyrus and parchment in languages widely used for other purposes, copied by professional copyists, and preserved in secular and monastic libraries – or lost, as the case may be, through the accidents of history.[10]

Accordingly, there is nothing unique about the Bible. The Bible should be treated just as other books. This kind of criticism is related to the demythologization of the Bible. They rely strongly on the scientific method. However, in these days, even any method called or dealt with as "scientific" would not be accepted as it is because the so called "scientific method" is just not scientific in various ways. Furthermore, as time goes by, many hypotheses based on scientific methods are revealed to be wrong later. Also, a group of present scientists admit that there are many elements which cannot be proved even by science.

Kelsey articulates why he (and other Christians) needs to believe Jesus' healing miracles as they are.

> [Jesus] healed: he brought physical and mental health to the sick in body and mind, those with physical affliction and those considered possessed by demons." Nearly one-fifth of the entire gospels is devoted to Jesus' healing and the discussions occasioned by it. This emphasis is by far the greatest given to any one kind of experience in the narrative. It is startling to compare this emphasis on physical and mental healing with the scant attention given to moral healing … we find that everywhere Jesus went he functioned as a religious healer. Forty-one distinct instances of physical and mental healing are recorded in the four gospels (there are seventy-two accounts in all, including duplications), but this by no means represents the total. Many of these references summarize the healings of large

[10] Ibid., 19.

> numbers of people. Those described in detail are simply the more dramatic instances of this activity of Jesus - certainly an extensive ministry, to say the least. It is also clear that Jesus sent his disciples out to continue this basic ministry (Mark 6:7-13; Matt. 10:5-10; Luke 9:1-6). The book of Acts records how well they carried out this commission.[11]

Kelsey simply emphasizes the large number of healings by Jesus in the Bible. He points out that the healing ministry, constituting nearly one-fifth of the entire gospels, shows how crucial this ministry was. Thus, the healing miracles of Jesus in the Gospels should be accepted as they are. He also gives another reason to accept them as they are. Jesus' sending out of his disciples to continue the healing ministry indicates why we should believe in them.

The other reason to oppose the negative position toward Jesus' healing is the real meaning of what the church is and why it exists. If the curing and healing through medicine is as meaningful and crucial as it is, the healings through Christian faith within Christianity are also meaningful. The fact that healings happen in other religions is not the subject here. The crucial meaning in the present day is that there are still many healings taking place even in the 21st century.

However, the church's attention has turned from realistic healing. Epperly states:

> Despite Jesus' emphasis on the presence of God's healing touch in all things, the Christian church gradually turned its attention from the care of the whole person in this lifetime to the destiny of the disembodied soul in the next life. Even today many evangelical and conservative churches still understand their primary mission in terms of preparing persons for eternal life.[12]

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[11] Kelsey, *Psychology*, 42-43.

[12] Epperly, *God's Touch*, 11.

Even those who do not reject Jesus' healing miracles as they are usually do not focus on Jesus' healing nor give it any attention. For this reason, Kelsey's articulation of Jesus' healing miracles should be of crucial concern.

> Jesus' ministry of healing is certainly in line with the constant emphasis in his teachings upon compassion and caring about one's neighbor. Certainly it is not out of character with that teaching. This stress on the importance of *agape*, love, is a most basic aspect of his teaching. One of the most concrete ways of expressing that love is through concern about another's physical and emotional condition, and the removal of torturing infirmities, physical hindrances, and the horror of mental or emotional illness. The story of the good Samaritan is an excellent case in point, whatever the means of healing. Where sickness was so prevalent and so little was actually known about curing it, healing was an incomparable gift. People were touched by Jesus. It was a sign that God cared about people in their misery.[13]

If Jesus had compassion and healed the sick 2,000 years ago, the same compassion and healing miracles need to take place in Christian churches today. Even now there are many people who suffer from various ills who need to be touched by the compassionate healer, the Holy Spirit.

The other reason for the rejection of healing miracles in the church is related to the theory that the healings in the Bible cannot continue to the present. They have already disappeared in history; the later writers added the healing stories for their own purposes. Therefore, they cannot be repeated in the present time. This theory would accept Jesus' healing miracles as they were. Keith Warrington stands on this position. He argues with some Pentecostal scholars.

> Though it is not doubted that divine healings continue to be experienced in the Church, as anticipated by Jesus in John 14:12,

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[13] Kelsey, *Psychology*, 45-46.

> the central issue concerns whether Jesus intended his healing ministry to be the paradigm for other healing ministries in the future. It will be argued that he did not; furthermore, it will be contended that his healing ministry was specifically related to his incarnational mode and ministry of revealing his identity and his salvific purposes to humankind, with the healings as a central element in this process. This is not to concede any ground to Cessationism; it simply acknowledges the fact that Jesus' healings were more pedagogical than they were paradigmatic. Jesus is presented as having authority to heal sicknesses. The focus, however, is not centered primarily on a demonstration of his raw power but rather on what that power represents in terms of authority. His healings demonstrate that he has authority concerning issues related to the Jewish Law.[14]

His position is that Jesus' healing miracles do not continue to the present, even though healing miracles of Jesus would be accepted. In another article, "Healing and Suffering in the Bible," Warrington emphasizes that the healings of Jesus were unique so that others cannot perform them:

> In exploring the healing ministry of Jesus, perhaps the most important lesson is to recognize that the authors of the gospels described the healings in order that Jesus should be exalted in the minds of the readers. The stories were not told to encourage us to emulate Jesus and thus enable us to be healers as he was; his healings were unique and were associated with his unique mission. In healing, he demonstrated an authority that belongs to God. The Jews did not even anticipate that Messiah would have these authoritative qualities. Jesus is profiled with divine characteristics, which encourages readers to ask, "Who is he?" The answer hoped for would lead them to recognize that Jesus was more than a man; indeed, he was worthy of their worship.[15]

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[14] Keith Warrington, *"The Role of as Presented in the Healing Praxis and Teaching of British Pentecostalism: A Re-Examination"* in *PNEUMA: The Journal of the Society for Pentecostal Studies*, 25, 1, (Spring 2003), 69.

[15] Keith Warrington, "Healing and Suffering in the Bible," *International Review of Mission* 95, Nos. 576/577 (January/April 2006): 158.

Warrington accepts Jesus' healings as they are; they are unique in denoting Jesus is the Messiah. But, he is reluctant to accept the notion of that healing is still continued in the church. He argues that the Paul's tendency not to mention healing shows that healing in the church was not continued. He writes:

> Paul does not discuss healing to any great degree. He offers no systematic presentation or guidelines concerning healing; to a large degree Paul ignores the issue of exorcism and, instead, explores the concept of suffering to a much greater degree. This, in itself, provides a valuable perspective when seeking information on the topic of healing from the Pauline literature. Healing is of considerably less significance to Paul than are other issues affecting believers. For him, it appears that although signs and wonders were normative for his mission activity, the spiritual well being of believers was a greater priority than their physical health. In his teaching, Paul emphasized wholeness in the relationship of believers with God and each other, while he viewed issues of health in the context of a life to come that would provide physical restoration for all believers.[16]

In order to criticize Warrington's position , James B. Shelton insists that the Holy Spirit's empowering of Jesus of the disciples in the book of Acts, and of his followers, is the same:

> Warrington and I agree that Jesus 'healed in order to demonstrate his person (as Messiah and Son of God) and message (of salvation and the initiation of the Kingdom)' ('A Response', p. 193). He did heal on the basis of his divinity ('A Response', 193), but Luke makes it clear that Jesus also healed as a human empowered by the Holy Spirit. Luke uses identical terms to describe Spirit empowerment for both Jesus and his followers: 'full of' or 'filled with the Holy Spirit' or other such expressions (Lk. 4.1; Acts 6.1-10; 7.55; 10.38). Now granted, Jesus' experience with the Holy Spirit is not exactly the same as that of the believers (Acts 1.35; Jn. 3.34 if I may be allowed to cite the fourth Gospel), but the same

[16] Ibid., 160.

> Holy Spirit that empowered Jesus empowered his followers in Acts. In one case, to lie to St. Peter was to lie to the Holy Spirit, with lethal results (Acts 5.1-11).[17]

The Holy Spirit empowered Jesus to heal the sick. According to Luke, the followers of Jesus were empowered by the same Spirit who had empowered Jesus before. Also, this Sprit later empowers all other followers in Christ Jesus.

In another article, Shelton continues to give the argument. He emphasizes his confidence of Jesus' healing as follows:

> In the New Testament, two prominent Christological models are at work. First, it is assumed that Jesus does miracles because he is God. This ontological approach dominated the thinking of the Church since the Arian controversy. It was a good solution; Jesus is God almighty and, in essence, was never less so. But at least in subsequent theological issues, this model overshadowed the second Christological model: Jesus works wonders because he is the Spirit-anointed One. This model looms large when Luke is allowed to speak on his own… we must say, yes, Jesus was a Holy Spirit-led human. The hypostatic union has room for Jesus doing miracles as God and as a Spirit-filled human in perichoretic cooperation with the Holy Spirit. The Spirit-filled Jesus is a mystery that the Church after Nicaea will find crucially fruitful.[18]

Jesus performs miraculous healings because he is God. He is the Spirit-anointed almighty God who can do anything. Also, Jesus is the Holy Spirit-led human so that he can show compassion toward the sick and save them during his entire ministry on earth.

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[17] James B. Shelton, "Replies and Responses: A Reply to Keith Warrington's Response to 'Jesus and Healing: Yesterday and Today," *Journal of Pentecostal Theology* 16 (2008), 115.

[18] James B. Shelton, "Not Like It Used Be: Jesus, Miracles, and Today," *Journal of Pentecostal Theology* 14 (2006): 221.

The other denying of Jesus' healing is that Jesus did not cure any disease; rather, he healed the sick. John Dominic Crossan argues as follows:

> My basic principle was the distinction taken from medical anthropology between *curing a disease* and *healing an illness.* I know there are cases when one cannot tell which is which but the modern example of AIDS is clear enough – nobody today is able to cure that virus-based disease but one can imagine many different way of healing the illness. I took that distinction from many of the same sources cited by Craffert and have not changed my mind about it in any way. I insisted that Jesus healed illnesses just as would any other healer yesterday, today, or tomorrow. I never said he did not heal, I said he did not cure. When Craffert says that, in my view, 'illness is equated with disease,' he is flatly wrong. I was aware in writing over a decade ago that, for many readers, *curing a disease* would be equated with *healing an illness,* and needed to say that Jesus was not doing the former but definitely doing the later… I would put that sentence this way 'real body sickness comes in two types, disease for which a doctor is best (preferably one with good medication), and illness for which a healer is best (preferably one with long tradition).'[19]

He wants to differentiate between curing and healing. As mentioned earlier, the term *curing* usually indicates physical healing, while the word *healing* describes more emotional, relational, and spiritual matters. Thus, one can proclaim that he was healed without any curing of physical illness. Crossan's arguing is based on the general definitions of the two terms. Then, that raises many questions. How can lepers be healed? How about the case of a lame man being healed? How can we explain the healing of the blind man and so forth?

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[19] John Dominic Crossan, "Methodology, Healing, Story, And Ideology. Response to the Articles by Pieter Craffert And Johan M. Strijdom," *Religion & Theology* 10/3&4 (2003), 299-300.

Crossan goes on to argue that the healing stories in the New Testament are similar to one another. Which is actually not the case, but it could be argued of certain *lists* were followed. Crossan continues:

> There is, however, a problem with the *stories* of Jesus' healings and this has been recognized for a long time. Most of them are so similarly stylized that it is hard to be secure that any one describes an actual event. Maybe the place-name indicates an original location but even that is not certain – it could be an ad-hoc for the teller's own place. I presume that the tradition may have passed on more *lists* than *stories*, that is, lists of the types of healings Jesus performed (deaf, dumb, blind, lame, etc) and that those were developed into stories with standard formats as needed and appropriate for different situation.[20]

According to form-criticism, "Matthew reproduces about 90% of Mark, Luke about 50%."[21] I t is still a debate, but if this is accepted, there are still some questions. How can we explain why every chapter of Mark has its own healing record with a different patient, situation, place, and time among all healing records? All the record of different illnesses, situations, cities, and times of the healing shows us a crucial aspect, namely that each incident has its own meaning and realistic value. Thus the recordings are all true.

Another rejection of Jesus' healing is based on the fact that there is a big cultural gap between Jesus' time and the present. According to this view, cultures and perspectives are very different between 2000 years ago and today.

> I liked being reminded that the world of sickness in Scripture is, indeed, strange to modern eyes and ears. It helps make the point that the Bible is not a medical textbook. So reading Scripture and applying it in modern medical situations is not obviously straightforward …[Physicians'] training, their techniques, their tools, the sorts of conditions they are able to treat, their social

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[20] Ibid., 300-301.

[21] Jesus Seminar, *Mark*, 7.

> standing, even their apparel—all are very different. Indeed, what medical anthropologists would call the "health care systems" of the ancient world and the modern Western world are utterly dissimilar, and characters called "physicians" in each of those systems occupy different positions.[22]

Because of much of differentiation, the issues of health and healing in the Bible are not the same perspective as the modern era. However, humans have common sense which cannot be a stranger in any culture or at any time. In his book, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*, Charles H. Kraft articulates what God's revelation is:

> God's revelation, then, can be understood in communicational terms… God (1) seeks to be understood, (2) recognizes that what R (the receptor) will understand depends as much on R's perception as on R's perception as on how he (God) presents the message, and (3) realizes that it is his task to stimulate the receptor to produce within the receptor's head the desired meanings. God, therefore, is (4) receptor-oriented in the way he goes about presenting his messages. He attempts to (5) present those messages with impact in (6) person-to-person interaction within (7) the receptor's frame of reference via (8) credible human communicators who (9) relate God's messages specifically to the lives of the receptors and (10) lead the latter to revelational discoveries.[23]

If God wants to use humans' cultures in order to reveal Himself, he does what humans need. The healing records of Jesus constitute almost one-fifth of the Gospel narratives which means that Jesus' healings are crucial in relation to human salvation. Furthermore, all records of Jesus' healing are true and meaningful to the sick in Jesus' day as well as in this science-dominated century.

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[22] Dwight N. Peterson, "Response to Verhey" *Ex auditu,* 21 (2005): 50-51.

[23] Charles H. Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, NY: Orbis, 1992), 170.

Kelsey strongly accepts all healing miracle records of Jesus as true and as realistic happenings. He declares,

> The effect of his [Jesus] teaching, his thoughts, is felt not only by nine hundred million avowed Christians but among all peoples touched by Western civilization. Oddly enough, his thinking was in some respects the most materialistic of any of the important religious leaders, particularly in relation to health. The interest Jesus showed in the physical and mental health of human beings was greater than that of any other leader or religious system from Confucius through Hinduism and Buddhism to Islam. There is no doubt about what he thought of the value of healing our minds and bodies or about the way he put it into practice. The source material found in the New Testament is clear and consistent.[24]

Kelsey relates Jesus' healing miracles to his personal stories. He shares that he and his wife experienced healing when they were on vacation in Berkeley, California.[25]

Bruce G. Epperly is also one of the strong believers in Jesus' healing just as recorded. Using the passage of conversation between Jesus and the disciples of John the Baptist, he asserts that Jesus came to the earth to heal diseases. He articulates that,

> According to the Gospel of Matthew, Jesus' own sense of call as God's Messiah, or chosen one, was intimately related to his ministry of spiritual and physical healing. When John the Baptist's disciples ask Jesus if he is the one their teacher expected, Jesus responded: "Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them" (Matt. 11:4-5). The gospel accounts of Jesus' life weave together a profound concern for holistic healing that includes the transformation of body, mind, spirit, economics, ethnic and gender relationship, and power structures as the manifestation of God's love for the world.[26]

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[24] Kelsey, *Psychology*, 41-42.

[25] Ibid., x.

[26] Epperly, *God's Touch*, 9.

Jesus' responding to the disciples of John the Baptist relates also to contemporary experience. Just as the disciples should tell John the Baptist what they have heard and seen, so today Christian disciples need to tell what they see and hear. Since the 1980s researchers "have been increasingly interested in the correlation between religious faith and observance and the body's ability to fight physical and mental disease."[27] Today, one of the scientific endeavors is to study the correlation between religious faith and the curing of physical disease. "Suddenly, *Time* and other popular magazines are publishing cover stories on documented miracles of healing. News flash: It is a classic American turnabout. People who could never swallow the miracles in the Bible now show an intense interest in the potential for miracles to help *them*."[28]

One could argue that because there is less interest in healing miracles in Christian churches today healing miracle happens less today than in the past. Matthew denotes why Jesus did not do miraculous work in some towns. "And he did not do many mighty works there, because of their unbelief" (NRSV, 13:58). In those days, Jesus was unable to work lots of miracles because of lack of faith; it is same today. Without faith, Christians can neither see nor hear of any healing miracles.

Characteristics of Jesus' Healing

As shown above, Jesus healed many different diseases in different ways. He touched the sick person, uttered commands, and used various physical media. His healing

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[27] Harold G. Koenig, "Faith Has a Positive Effect on Patients" in *Faith Healing: Fact or Fiction?* ed., by Miranda Marquit, (Farmington Hills, MI: Greenhaven Press, 2006), 35.

[28] Philip Yancey, "Jesus, the Reluctant Miracle Worker," *Christianity Today,* May 19, 1997. 80.

methods were as diverse as the kinds of diseases he healed.[29] J esus mostly used to speak "words" and touch the sick persons as his healing method. According to current common sense, it is very scandalous that Jesus healed sick persons by speaking words and touching the sick persons with his hand. To cure and heal a physician needs to perform a surgical operation and prescribe appropriate medicine. However, Jesus did not use those kinds of healing methods. Moreover, when Jesus healed sick persons, he usually dealt crucially with the faith issues of the sick people before or after his healing performances. It seems that he was more concerned about faith issues than healing practices. Four Gospels denote that "faith is a religious disposition that appears most often in miracle and healing connections."[30]

Second, Jesus also very often exorcised demons. Some authors argue about who demons are in the Gospels and what demoniac illness can be correlated with a present-day illness. Clinton E. Arnold raises a question of the reality of a demon.[31] He sees demon possession as "the first century's way of describing modern psychological diagnoses (personalities in dissociative disorder or a projection of the inner self) or political categories (the demons are symbols of an oppressive power structure)."[32] Thus, the demonic stories were used to magnify the authority of Jesus.[33] Paul W. Hollenbach

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[29] Kelsey, *Psychology*, 63.

[30] Richard T. Mead, "The Healing of the Paralytic – A Unit?," *Journal of Biblical Literature* 80 no 4 D (1961), 349.

[31] Clinton E Arnold, "Exorcism 101: What Can We Learn from the Way Jesus Cast out Demons?" *Christianity Today*, Sept. 3, 2001, 58.

[32] Ibid.

[33] Ibid.

also asserts that the healing of demon-possessed people in the Gospels means that "Jesus healed people who in modern terms had various kinds of mental or psychosomatic illnesses."[34]

Third, Jesus' healing method dealt with mostly psychosomatic illnesses. He did not use any scalpel to operate a physical surgery. Just as they were in Jesus time psychosomatic illness are widespread in the present era. The term *psychosomatic* indicates symptoms of *psycho* (mind; mental or emotional) + *soma* (body). In such cases physical symptoms are related to problems of the mind, mental state, or emotions. Epperly states that "contemporary medical research suggests that all illness has a psychosomatic component and that the burdens of physical illness can overwhelm even the most hopeful spirit in the same way that negative attitudes can manifest themselves in physical fatigue."[35] As studied above, humans in the Bible cannot be divided into body, mind, soul, and spirit. For the convenience of study, a human has been divided into parts to study in more detail. The Bible deals with humans as integrated persons who have body, mind, soul, and spirit closely related.

Donald Capps analyzes the psychosomatic disorders in DSM-IV.[36] According to DSM-IV, *somatoform disorder* is "the presence of physical symptoms that suggest a general medical condition (hence, the term *somatoform*) and are not fully explained by a general medical condition, by the direct effects of a substance, or by another mental

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[34] Paul W. Hollenbach, "Jesus, Demoniacs, Public Authorities: A Socio-Historical Study," *Journal of the American Academy of Religion,* XLIX/4, 567.

[35] Epperly, *God's Touch*, 53.

[36] Donald Capps, *Jesus the Village Psychiatrist* (Louisville: Westminster/John Knox, 2008), 3.

disorder (e.g., panic disorder)."[37] The defining of what kind of illness Jesus healed is not easy because the biblical records are not medical records. Many crucial parts relating to a medical subject could have been omitted by the writers' own intentions. But, the crucial meaning in Jesus' healing record is that Jesus healed lots of sick persons who might have had psychosomatic illnesses or somatoform disorders.

Fourth, Jesus did not turn away any sick person who had any type of illness. Jesus healed all who came to him and asked him to heal.[38] T he most crucial characteristic is that Jesus knew what suffering was and how it destroys human's life. Because God is love, God sent his only begotten son to the universe. Because Jesus also had the same love and compassion, he healed those who came for healing. Kelsey addresses why Jesus healed the sick:

> The most important reason that Jesus healed was that he cared about people and suffered when they did. The root meaning of compassion is just this: to know suffering together. He could not care without wanting to show mercy and to help. He was opposed to sickness because it caused needless suffering … The healing ministry is the logical result of the incarnation: God so loved the world that God gave the essence of the divine in Jesus to be a savior for struggling human beings.[39]

Therefore, Jesus did not stop his healing ministry on the earth from the first to the end. Furthermore, His spirit does not stop the healing ministry in the present time. The healing ministry will go on until the New Heaven and Earth begins.

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[37] American Psychiatric Association, *DSM-IV Fourth Edition*, (Washington DC: American Psychiatric Association, 1994), 445.

[38] James B. Shelton, "Not Like It Used Be: Jesus, Miracles, and Today," *Journal of Pentecostal Theology* 14, no. 2 (April 2006): 222.

[39] Kelsey, *Psychology*, 70.

Fifth, just because of his great compassion, Jesus did not forget mentioning sin of the sick person. It is clear that Jesus thought of the interconnection between sin and disease (and calamity). Jesus made a balance between the curing of physical illness and the healing of one's spirit as he proclaimed the Kingdom of God and asked the sick to repent. Jesus knew very well what was the most important thing in human life on earth. However, he did not say that sin is the sole cause of a human's illness or trouble. Rather, Jesus believed that a primary cause of illness was a force of evil loose in the world which was hostile to God and the divine way.[40] Even though sin is not the sole cause of human illness, to Jesus, sin-matter (spirit-matter or salvation-matter) is the most important issue for him to deal with in his earthly ministry. Saving people is not just healing or saving people physically, but rather the healing of the whole person (physical, mental/emotional, environmental, and spiritual) because we are God's creation as whole beings.

Finally, there are still other crucial characteristics of Jesus' healing. They will be presented and discussed in the following chapters relating to each type of healing.

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[40] Ibid., 75.

PART THREE

ANALYSES AND VISIONS OF HOLISTIC HEALING IN A MISSIOLOGICAL PERSPECTIVE

Healing of human beings needs another direction or revised direction with a holistic perspective. The case of a blind pastor in Kenya, Samuel Kabue, is significant in considering the meaning of healing.

> Samuel Kabue spent a long time in intense study, tackling the significance of the biblical healing miracles in great detail, and now insists that Jesus' purpose was not simply – and by no means primarily – to free people from their physical symptoms. For Kabue, healing in the biblical sense is about the *healing of relationships*. Jesus healed women and men by reintegrating them into the religious and social community. For Kabue himself, a healing process began when he started to feel that, even – or especially – as a blind person, his fellow people respected and valued him, and that there was a place for him in the community with his gifts and strengths. People with disabilities, he said, experience healing and reconciliation through "*acceptance, integration and rehabilitation into the heart of society*". Physical healing is for him only one part of the comprehensive healing that Jesus brought – a healing that had at its heart the reconciling of people to each other and to God.[1]

Healing of humans cannot have a profound effect when it focuses only on the sick. Also, physical and emotional healing are not enough to thoroughly heal diseases. More effective healing requires some deep and thorough elements of healing.

In this part holistic healings, i.e. physical healing, emotional healing, environmental healing, and spiritual healing, will be analyzed and evaluated. In order to study this part more effectively, the writer will first define some terms. This study

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[1] Peter Bartmann, Beate Jakob, Ulrich Laepple, and Dietrich Werner, *Health, Healing and Spirituality: The Future of the Church's Ministry of Healing*. (Tubingen, Germany: The German Institute for Medical Mission, 2008), 28.

employs the term "healing" rather than "curing." We need to make a distinction between "healing" and "curing." According to Bruce Epperly, "Today medical anthropologists distinguish between curing and healing. Curing is related to the alleviation of the symptoms of a disease, while healing relates to the whole person - mind, body, spirit, and relationships. From this perspective, a person can be cured physically while still remaining diseased emotionally, relationally, or spiritually."[2] Therefore, a person who is cured of a disease may not be healed. Such persons, although their physical conditions are deteriorating, may experience a degree of healing or wholeness.[3] Samuel Kabue, who has been blind since birth, spent a long time considering the meaning of healing. He insisted that "healing in the biblical sense is about the healing of relationships. Jesus healed women and men by reintegrating them into the religious and social community."[4]

In Part Three, the significant data broadcast in 2008 on the SBS TV program in Korea, "Urgent Calling-Out SOS 24 Hours," will be examined and analyzed.

Synopsis of the Program

The program called "Urgent Calling-Out SOS 24 Hours" was set up to help victims of violence. On its web site, the reason the program was set up is stated:

> **The Purpose of program**:
> The culture of violence is studied and developed at home, in school, and in society. Children who have been exposed to an environment ruled by various kinds of violence can be prone to commit crimes, and their dysfunctional development in deviation from the norm is prevalent in social problems. Habitualized individual violence

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[2] Bruce G. Epperly, *God's Touch. Faith, Wholeness, and the Healing Miracles of Jesus*, (Louisville, KY: Westminster John Knox, 2001), 141.

[3] Ibid.

[4] Peter Bartmann, Beate Jakob, Ulrich Laepple, and Dietrich Werner, *Health, Healing and Spirituality: The Future of the Church's Ministry of Healing*. (Tübingen, Germany: The German Institute for Medical Mission, 2008), 28.

> changes into outrage toward the weak by the strong, and then changes into a social force by which socially strong overcome the socially weak. Even though family violence, student violence, children abuse, and social violence are wide spread in our society, the element to correct the situation is really feeble. For example, statistics on family violence in Korea shows that one out of eight wives is battered at home. But, only 11.8% of all cases of battery have been reported the police and received help. Only 22.2 % of all cases were helped through counseling centers (Ministry of Gender Equality in Korea, census of family violence nationwide in 2005).
>
> Therefore, in Korea most violence has been practiced secretly. Furthermore, the victims' reports to the police have been ignored due to difficulty of legal sanction against family violence. Meanwhile, the victims cannot but fall into extreme pain and agony. Even though temporary aid is provided for the victims, post management and continuing help have usually not been properly provided. As the result, the children, the women, and the weak in society have been exposed to routine violence.
>
> This program begins on this issue: Informed by the victims who have been exposed to some type of violence, the rescue team is called out to solve the violent situation and help the victims. Furthermore, the victims will obtain continuing aid from the broadcast or from an appropriate center. Through all this process, the program pursues realistic solutions to the problem of violence in the society.[5]

The Format of the Program

The program was first broadcast on November 1st 2005. It is a 60- minute program broadcast weekly. Any informant can call in on a hot-line to report a case of injury any time of day. Also, an informant can e-mail or mail the complaint to the person in charge. Then, the program director explains what the injury is and who gave the information. Next, the team members of "Urgent Calling-Out SOS 24 Hours" call out to the scene of the injury. They record the scene and interview as many as they can of the

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[5] http://wizard2.sbs.co.kr/resource/template/contents/01_plan.jsp?vVodId=V0000320355&vProgId=1000144&vMenuId=1002378. Translated by the author.

victims as well as the offenders, call a meeting of a solution team, and call out again to protect or save the victim. Through watching the program, the TV audience realizes more and more what the problems are and how they could be handled. The names of victims and offenders are not real, but instead fictitious names. Also, the faces of victims and offenders on the TV screen are blurred and the voices are modulated to protect human rights. Furthermore, the information about the place where the injury happened is not provided.

Collection of Data

Even though the program has been broadcast since November 2005, it is very hard to collect the videos and manuscripts because the SBS made a bylaw that the program videos or manuscripts should not be provided to any individual. Thus, the writer limits this study to fifty two programs broadcast in 2008. Some days two different cases were broadcast and sometimes only one case was done. A total of 79 different cases were collected to be analyzed and studied.

Study of Victims' Ages

Figure 6-1 shows the victims' ages. The percentage of minors (under 12 and teens) is more than one-third. Minors are too weak to protect themselves against any assaults. Minors as victims are mostly those abused by family members. Such domestic violence is abuse by their parents. To make the society better, it must lower the percentage of minors as victims. Without this no society or group can improve. *Group* means multiple victims: neighbors of offenders or group victims, such as school children given corporal

punishment by a teacher. The first numbers are for cases; the latter are for the percentage of the whole.

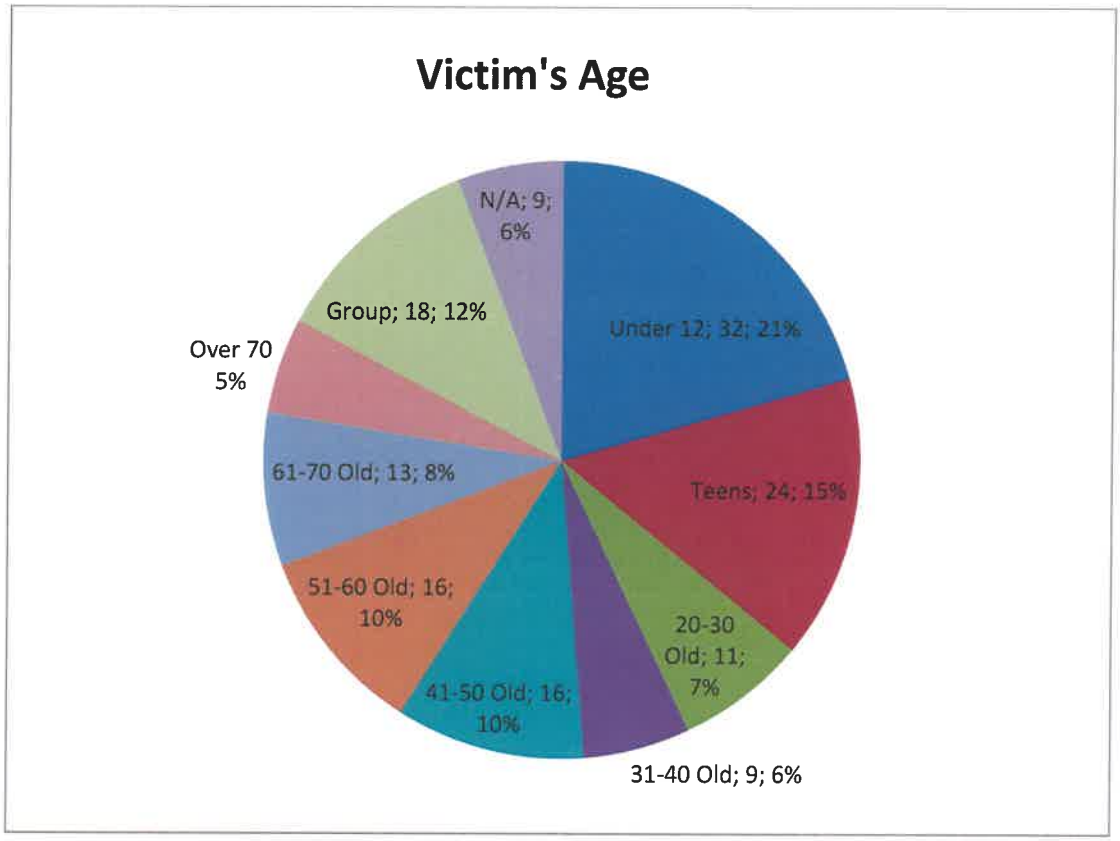

Figure 6-1

Duration of Assaults on Victim

Figure 6-2 indicates the duration of injury. Those who were offended by assaults over duration of up to five years constituted forty percent of the seventy-nine cases. The others follow the same pattern. The 17 percent were assaults of 11 to 20 years' duration and 12 % for over 20 years duration. These statistics show that violence in Korea may go on for a long time. It could be caused by Korean's own culture in which offenders can easily continue their crimes without much opposition. The reasons for this will be analyzed later. *N/A* means nobody knows how many years the assaults continued.

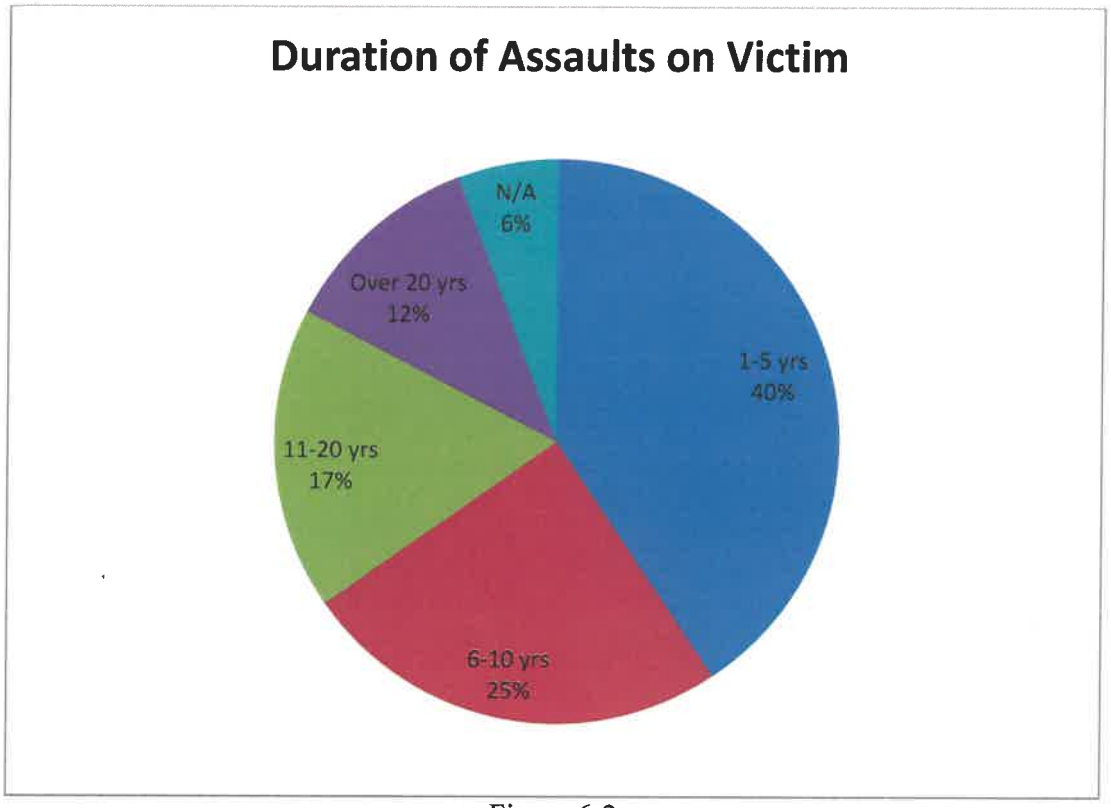

Figure 6-2

Victim's Relationship to Offender

Figure 6-3 indicates the relationship between the victims and the offenders. *Spouse* in the chart shows that the victim is the offender's spouse. The others are the same pattern. Thus, *Siblings* are the brothers or sisters of offenders who have suffered for a while the offenders' assaults. *Parents* mean the offenders' mother and/or father who had been assaulted by their sons and/or daughters. *The Unspecified: Adults* indicates those who did not know who assaulted them.

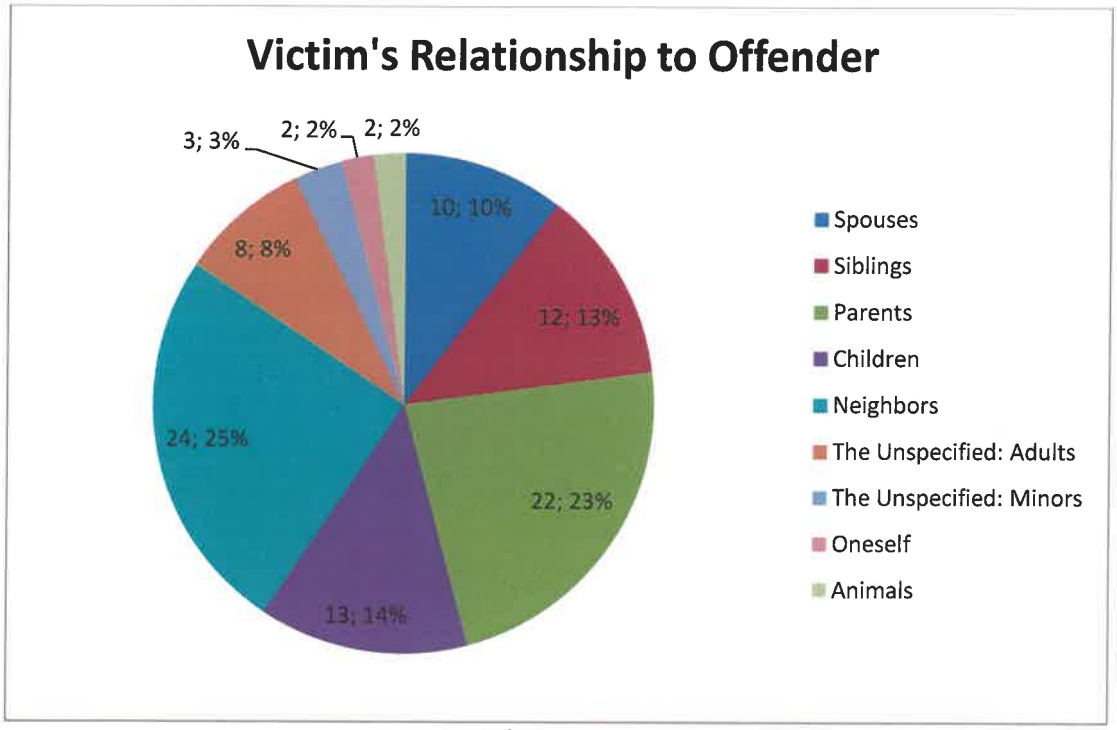

Figure 6-3

One example is the case of pick-pocketing in subways. The group of pickpockets victimized all the passengers none of whom were related to the offenders.[6] One example of *The Unspecified: Minors* was some unspecified children who were given corporal punishment by the class teacher.[7] Two percent of the victims were animals which were treated cruelly by offenders.

The first number shows the number of cases occurred; the second number is the percentage of the total. Some cases show that there were offenses both against persons and animals simultaneously, or against parents and siblings at the same time.

[6] SBS, "The 112th VCR of 'Urgent Call-Out SOS 24 Hours'" broadcast on Feb. 19, 2008.

[7] SBS, "The 146th VCR of 'Urgent Call-Out SOS 24 Hours'" broadcast on Nov. 18, 2008.

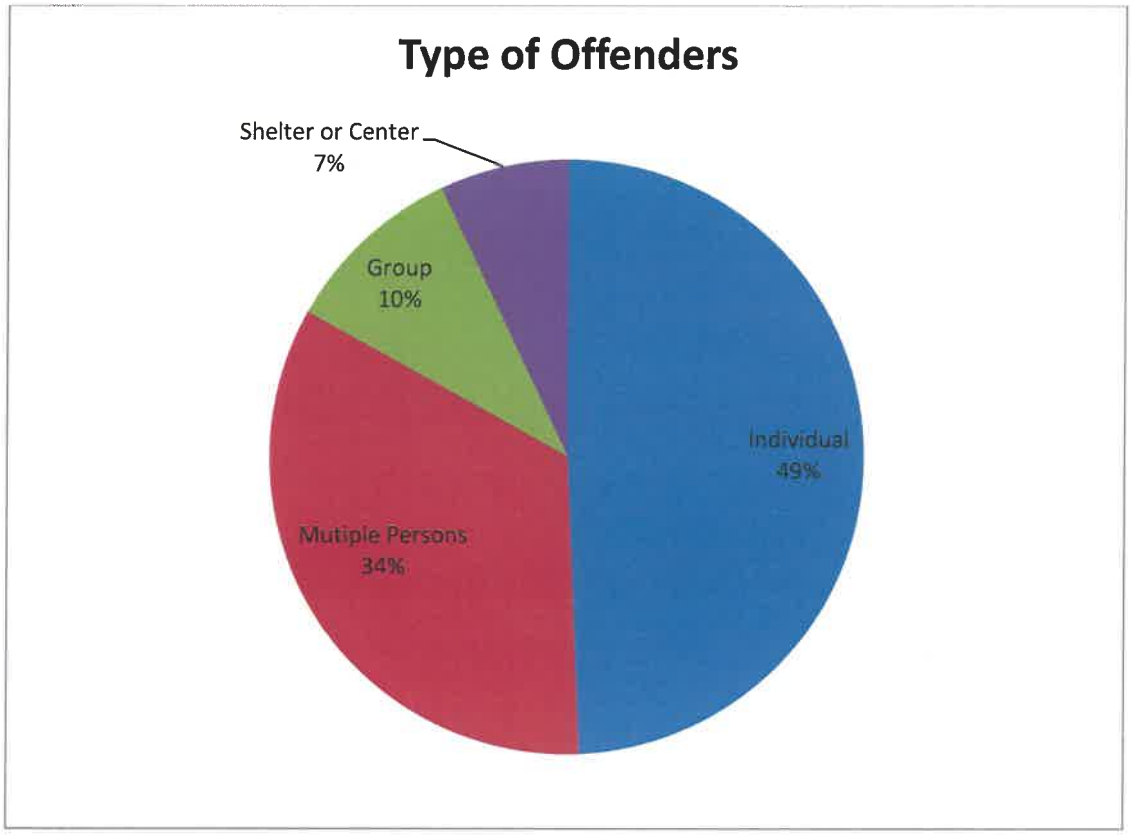

Figure 6-4

Type of Offenders

Figure 6-4 shows the type of offenders, i.e. individual, multiple persons such as parents (mother and father), siblings (one son and two daughters), group, and shelters (or centers). According to the chart, half of all offenses were committed by individuals. Thirty four percent were committed by more than two persons.

Analysis of Offender's Age

Figure 6-5 shows the ages of offenders. According to the chart, the offenders ages thirty to fifty constitute almost half of the total.

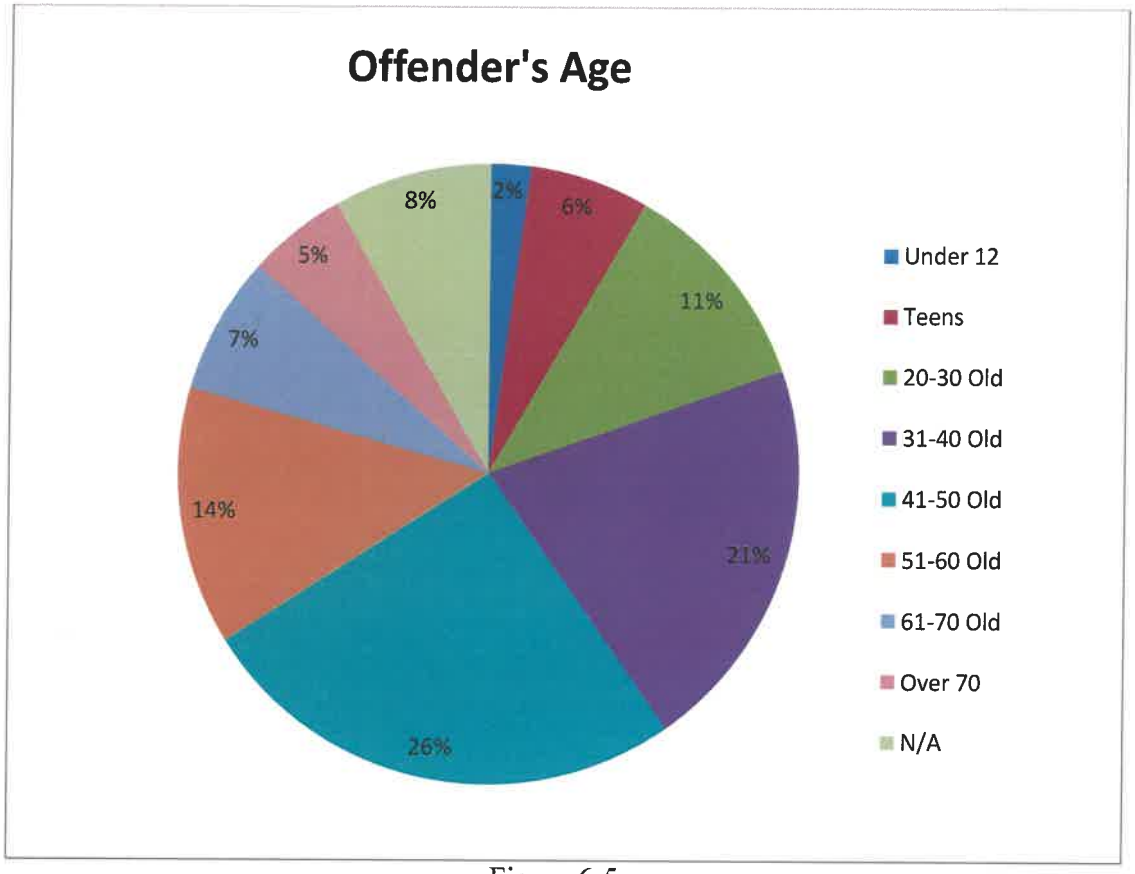

Figure 6-5

The cases of offenders between ages 30 and 50 are 45 among a total of 97 cases. The number ages 20 to 60 is 72 % of the total. Five cases (5 %) were committed by people whose age was over 70. Most cases of this are of family violence by those over-70-year-olds who were alcoholics. Also, they have a strong patriarchal cultural perspective and strongly oppressed their spouses. The other evaluations will be examined later.

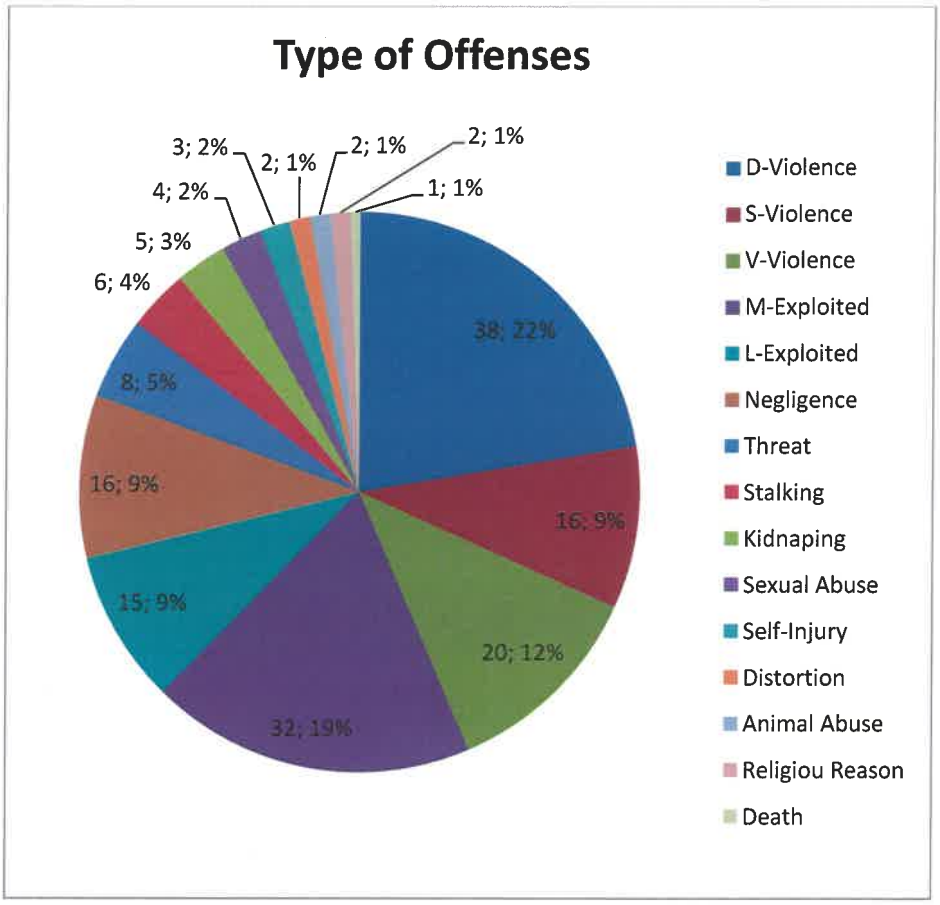

Figure 6-6

Type of Offenses

Figure 6-6 indicates the type of offenses. There are many different kinds of violence reported on "Urgent Calling-Out SOS 24 Hours." Of the total of 166 offenses most cases include more than one kind of offense. For example, some cases of labor exploitation (*L-Exploited* on the chart) involved exploitation of labor as well as money. Some cases had three different types of offenses in one case. Thus, the number of type of offenses exceeded the exact number of cases. *D-Violence* means domestic violence by family members. *S-Violence* indicates the violent assaults on civilians. This type of violence is

different from domestic violence (*D-Violence*). *V-Violence* designates all types of verbal violence including violent language, insulting language, curses, and all the other harsh words that victims cannot accept. *M-Exploited* means money exploitation and *L-Exploited* stands for labor exploitation. *Negligence* shows that the offenders did not take care for victims such as old parents, persons under age at home, children in orphanages, seniors without dependents in asylums, etc. They should legally be taken care of, but they did not get any appropriate protection nor were they taken care of. Some offenders may be guilty of distortion due to their perspective on clinics and lack of general knowledge that resulted in a failure to provide help for victims. For example, a man who had four children denied public education for his children and neglected to have them nurtured appropriately. The children could not go to public school and, in addition, were underfed because the father had a distorted knowledge of the public school system. If he had tried to care for his children with home schooling or other alternatives, he would not have been reported, but he provided nothing for his children.[8] Thus, this case was classified as *Distortion as well as Negligence*. The rest of the other categories do not need further explanation.

The chart shows that three types of violence account for 45 % of total offenses. Violence is a most serious problem in Korea. Furthermore, domestic violence ranks first. In Korea domestic violence among family members, (i.e. between married couples, between parents and children, or among siblings) is a sign of a seriously dysfunctional family system which should be healed as soon as possible. Also, infringements of human rights by human exploitation, negligence, and sexual violence, as well as abuses, threats, and kidnappings are still threats to the well-being of the civil society. Consequently,

[8] SBS, "The 110th VCR of 'Urgent Call-Out SOS 24 Hours'" broadcast on Jan. 29, 2008

holistic healing is needed both to protect civilians and to educate persons on how to escape from oppressive situations and destructive relationships. Many of the assault cases were based on human ignorance. Therefore, mission with a holistic healing ministry should be provided for all Koreans regardless of their religious background. In terms of prevention and healing for victims, a missional study conducted in a holistic way is greatly needede in the 21st century.

In the following chapters specific cases selected from the total of 79 cases will be studied and analyzed. Also, a few healing cases of Jesus will be suggested in the following chapter as models for appropriate healing for the victims.

CHAPTER SEVEN

PHYSICAL HEALING

Physical healing is strongly related to the job of professional persons such as physicians and those in related medical professions. In present-day clinics, there are many separate aspects of the process of physical curing or healing. In physical healing there is a need for people who are highly motivated to study and be trained and give their time and energy. Only certified persons can be involved in any kind of healing and curing in the physical healing area. If surgery is necessary, the surgeon must have knowledge related to the illness.

Thus, this chapter will not deal with cases which only certified persons can handle. Rather, we will study and evaluate some cases given on "Urgent Calling-Out SOS 24 Hours."

Case 1.[9]

The 106th case on SOS 24, entitled "Dangerous Prayer of Laying on of Hands," dealt with the practice of prayer with laying on of hands at a church. Every Sunday about 40-50 adult members and others gathered together for worship. After Sunday worship, all members sat on the floor. The woman pastor started her own prayer of healing for all members. Having been informed by a neighbor, the SOS 24 team infiltrated the church to film all the scenes of the pastor's activity of healing. One member of the SOS 24 team, disguised as a newcomer, asked the pastor about many matters related to healing.

Pastor: We can cure even the patient with terminal cancer.
Newcomer: How can you cure even a patient with terminal cancer? The patient is

[9] SBS, "The 106th VCR of 'Urgent Call-Out SOS 24 Hours'" broadcast on Jan. 1, 2008.

very difficult to cure even in the general hospital or in a special cancer hospital.

P: (on blood-gathering with a cupping machine and with gauze putting blood on the skins of every member.) We can cure the patient by "Fire Laying on of hands." We can cure cancers, diabetes, depression, neuralgia, rheumatism, arthritis, heart disease, metrorrhagia, tumors, illness of the thyroid gland, gastroenteric disorders, kidney trouble, all kind of cancers, and all other diseases which are not cured in hospitals.
(Also they made brochures and distributed them in the subways and on the roads.)

N: Is not this treatment contrary to the Medical Services Law?
P: It is no problem at all.
N: Then, do you send the sick to the hospital even though they are treated here?
P: No, there is no need for anyone who is treated here to go to the hospital.
N: But, isn't it better to be treated here and go to the hospital simultaneously?
P: No, it is not. There is no need to go to hospital.

The pastor and all the other members would not allow anybody to go to the hospital. Some persons with physical illnesses rejected the SOS 24 team's suggestion of going to the hospital. In a prayer house belonging to the church which was in another rural town, there were some sick persons who had suffered from cancer. To them, the SOS 24 team suggested that they needed to go to a hospital to be treated in an appropriate way. They also rejected the faith of that pastor who claimed to be able to cure their disease.

However, the SOS 24 team interviewed one person who had a serious cancer. She was about 55 years old. She had been treated at the church three months before, but the disease quickly became worse and worse. She finally visited a physician, but the physician stated that the patient's status was the worst it could ever be because she had lost the precise time when the disease might have been healed. Finally, a solution meeting was called to discuss the case.

Problems

The pastor and the 40-50 adult members did not have any common sense about medical knowledge. Also, they had a distorted belief that those sick people did not need to go to the hospital because the almighty God can heal any illness. They denied any clinical treatment. What members did was to go to the pastor and ask her to pray with the laying on of hands with fire. The headquarters of the denomination did not know the details of what was happening in the church until an informant contacted SOS 24 and went out to the church. Even though the church had distributed brochures for a long time, the denomination did not know of it. Furthermore, one cancer patient who had been in the rural prayer house for one year had spent about 7,000 dollars for healing. The pastor had asked money for it. When the pastor was asked about the money issue by the SOS 24 team, she said that the church had not asked for money.

After the meeting of the solution team, the SOS 24 team visited the church again. They exposed themselves and asked the same questions. The pastor finally replied that any person who did not believe healing was possible could not be healed of his/her disease. About the brochures, the pastor answered that they could have been printed by a person who had been cured of his/her disease and that the church had gathered them on the roads. The pastor's dangerous medical service, continuing visitation by all members' for healing, money transactions for healing, and the other works were enough to warrant reporting to a government agency.

Analysis

First, this case shows that the pastor's and the congregation's activities are based on their distorted religious belief. What data had been accumulated since the church started? According to a review conducted at the headquarters of the denomination, this local church had withdrawn from the denomination. Laying on of hands with fire cannot be found in the Bible at all.[10] The Bible does not teach that any patient can just pray for healing without seeking medical treatment at a certified clinic. Any patient should go to a hospital to be cured and healed of his/her disease. The pastor and the congregation must have had a strong doctrine of theodicy to make them think that they need not ask for any healing provided by physicians. However, it is said that "physicians have responded to people who are diseased and injured."[11] Although philosophers, physicians, and theologians have struggled to give meaning to human sufferings in relation to illness, the primary source of curing and healing of physical disease in modern times is by certified people in clinics. This case shows the effects of distorted religious knowledge.

Second, their unthinkable activities are based on ignorance. They had some kind of religious belief, but it was a distorted knowledge. They also had no general knowledge of the medical service in Korea. That medical service should be provided by licensed persons is common sense in Korea. The activities of blood-gathering with a cupping machine and applying blood with gauze on the skins of every member were a type of medical service. However, they did not have any knowledge of it. The pastor thought that

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[10] One member of the solution team on this case was a Protestant pastor, chair of the Heresy Counterplan Committee in the Churches Association of Korea. He also believes that there is no biblical support for the laying on of hands with fire.

[11] Paul D. Simmons, *Faith and Health: Religion, Science, and Public Policy*, (Macon, GA: Mercer University, 2008), 21.

she could do any activities to heal the ills of congregation members. The congregation also thought that it was all right because the pastor suggested it and had done it for them. None of them had any common sense about the matter of medical treatment. Furthermore, they tried to invite even the terminally sick.

Third, the pastor and the congregation had been reported to authorities nine years before. At that time an informant told another broadcasting company about mistreatment of a child with cerebral palsy patient and of an adult diabetic. However, after the broadcast about the church that time, the government agency hesitated to investigate the pastor and the congregation because the agency did not want to be criticized as a persecutor of religion. In Korea it is a very sensitive subject for any government agency to investigate a religious organization. This has a history: During the Yusin period in Korea in the 1970s, many religious organizations and their leaders suffered hardships. Later Korea was transformed to become a democratic nation; the investigation of religious organizations was treated as a persecution of religion. As a result this pastor and congregation carried on their activities more easily in those ten years. According to the Medical Services Law in Korea[12], pastors cannot provide medical treatments because the pastor is not a licensed physician. The person who provides medical service illegally can be prosecuted and the victims or the families of victims can demand reparation for the damage.[13]

According to data in figure 6-7, there were only two cases of assault for religious reason. Including a case of death, the total religious offenses are three cases. The

[12] http://www.clinic-clinic.com/mlprctce/HealthAct/HealthAct.asp. According to chap. 2 "Physicians," verse 25 "Limitation of Medical Services," article 25 of the Medical Services Law in Korea, the unlicensed cannot provide any medical service.

[13] http://www.clinic-clinic.com/mlprctce/HealthAct/HealthAct.asp.

percentage is small, but all three cases (actually two cases; one case was dealt with two times) are serious enough to cause concern. With the following case, case 2, the religious case received wide social attention nationally. We need to consider also the other case concerned with a religious matter in order to study holistic healing in the 21st century.

Case 2.[14]

This is a very serious case that was broadcast two times on the TV program. The interval between the two was four months. The first broadcast of the case told about a church in which people in the congregation beat one another. The church consisted of about 20-25 members. A male pastor around 62 or 63 years of age led the church. Most church members were women except for the pastor. Ten to twelve members gathered together 2-3 times a week for Bible study without the pastor. An early-40-year-old woman was the leader of the Bible class. Instead of studying the Bible the group listened to the leader's sermon all the time. The contents of her sermons were about casting out demons from each of the members. A neighbor who had heard over a period of time sounds of beating and screaming from the church finally informed the SOS 24 and asked them to investigate. When the SOS 24 team visited the Bible class, the members denied that they had beaten one another. One family consisted of three women: one was a more than 60-year-old mother, the second was around 40-year-old, and the last was around 30-years-old. The real problem was that the leader of the Bible class had beaten the mother a lot and the 40-year-old daughter of the mother had beaten the mother and the 30-year-old sister. Whenever an outsider came into the class, the members just said that they prayed. Whenever the SOS 24 team visited them, the beaten mother, the younger sister, and the

[14] SBS, "The 134th VCR of 'Urgent Call-Out SOS 24 Hours'" broadcast on Aug. 19, 2008.

others had black eyes and bruises. On questioning about the black eyes and bruises, the bruised and other members answered that they had fallen down. Finally, the police visited the church and ordered the pastor not to allow these strange activities in the Bible class any more. However, the 10-12 women continued to deny that beating had not taken place at all. Furthermore, the pastor was defended by the persons who had beaten the others. According to him, it was just a religious ritual and it should not be a serious matter. He asked the SOS 24 team not to bother the leader and the others who had beaten each other.

Four months later, another case became a cover story in the mass media. A pastor's wife was killed by the congregation beating her. The SBS News team also covered the news. They finally realized that the pastor's wife was the person who had belonged to the church during the previous investigation four month's earlier. The SOS 24 data collection and the investigation of the government agency revealed the shocking death of the woman. The 10-12 members who were involved in the beatings four months earlier did not stop their strange religious ritual. They continued to be together and continued the beating ritual.

The police interviewed all the persons involved in the death. The women insisted that they wanted to cast out demons from the person. One day all the members tried to cast out a demon from the pastor's wife. She fell down when she was beaten. The other 7-8 members held her down while another stepped on her neck. The woman cried for help and tried to wiggle free, but, some women held her hands and legs and the rest of them stepped on her neck even harder. Finally the person's body was dangling down, but the others thought this was a sign that the demon had been cast out. The reality was that the neck of the woman was fractured. They spent a long time entertaining themselves

without knowing the pastor's wife was seriously injured. After some hours, they thought the pastor's wife's body condition was abnormal. Finally they realized that she was already dead, but they did not report to the police for 18 days. Furthermore, in the same room with the corpse the beating of other members continued.

Problems

The police and the SOS 24 team interviewed the pastor after the police searched the place in which the homicidal accident happened.

Police: Why did you let the leader do this dangerous action?
Pastor: Because I do not have any spiritual gift, I did not know what she had done.
Po: You are the pastor of the church. Didn't you realize other strange things had gone on in the past in relation to the leader and the group?
Pa: No, I did not know. Also, I did not want to be against her because I thought she had a spiritual gift which I did not have.
Po: Didn't your common sense tell you that the beating ritual could not be an appropriate ritual in Christianity?
Pa: I have not thought about it.
Po: What do you think about your wife's death? Do you still think her ritual activity is not a problem?
Pa: With this kind of accident, I think that it would not be appropriate.

The interviews of all the involved persons and of the pastor are enough to provoke the anger of any citizen. The other question is why did the 10-12 members not know about the woman's death. Anybody should be able to guess that she was in mortal danger by the way she cried for life when her neck was stepped on by the other members. Interviewed by the police and the SOS 24 team, one by one all of them denied what had happened in the room and all together gave the same answers trying to protect the leader.

Analysis

First of all, this was the saddest case among the 79 cases because there are many issues to deal with relevant to Korean Christianity. The pastor did not have any theological knowledge. He envied the leader because she insisted that she had some spiritual gifts. It is strange that in the past the pastor was able to pass all the examinations about pastoral work. If the pastor succumbed so easily to the person who claimed to have spiritual gifts, we can only expect other Christians to do the same. It shows that many Christians have some kind of illusion about spiritual gifts. Some insist that they are gifted and can do anything. How dangerous it is! A god who would provide the gift to such a person would be a crazy god. If god gave the gift to the person, then god would be one of the offenders. The real problem is that the leaders, including the pastor, did not have a healthy theology, nor had healthy self-esteem to face the wrong doing.

Second, the beliefs of the pastor and the 10-12 members were a kind of Gnostic perspective. Gnostics believed that the physical is bad and that only the soul is good. However, as studied in Part Two, a healthy Christian doctrine does not teach Gnostic dualism. The human body is also holy (1 Cor. 12:1) so that any Christian needs to protect and love his/her physical body. Without the physical body, we cannot do anything. The sound spirit, soul, and mind dwell in a healthy body. The body is not bad; it is good because God provides it for us. Their action of beating the woman was not the Christian's healthy ritual. To be sure it is based on ignorance of Christianity.

Their dualistic perspective was partly based on certain unthinkable teachings in the Korean Christianity. Wherever Korean Christianity has taught Christians a radical dualistic view as such Gnostic dualism, Korean Christianity has emphasized *pneuma*

(spirit) more than *soma* (body). This has often been combined with a misunderstanding of Paul's conception of *sarx* (flesh). The emphasis on spirit was accepted in the Yusin period as more crucial than any other. Under the dictatorship in the period of Yusin, Korean Christianity tried to empower Christians not to give up when facing severe political and social situation. Because the Yusin period lasted for almost 20 years, and the following political power was not democratic either, Korean Christianity tended to emphasize *parousia* or a spiritual lifestyle which underestimated physical life. Consequently, most Korean Christians praise the *spiritual* – regardless of what and how it is – rather than the *physical*.

As studied in the previous chapters, Paul did not reject *soma* (body) and *sarx* (flesh). He warned Christians about the tendency to live in a worldly way in the power of *sarx*. As developed in the previous chapters, *sarx* itself is neither good nor bad. The tendency of human beings toward worldly ways is due to humankind's sinful mind which desires of escape from God. It is based on the fall of humankind in Eden resulting in a desire escape from Eden, God's holy garden, in which humans could live and play peacefully and healthily. In the period of the dictatorship, Korean Christianity misled Christians to consider flesh itself as bad.

Joel Shuman and Brian Volck write of life (physical body or flesh body) as good because God gave it:

> Life is God's gift, always given in particular, discrete, but necessarily dependent forms, for humans live in, through, and as bodies. Embodied, we participate in God's good creation: touching and being touched, loving and receiving love. Bodies, when they suffer and fail, cause us to pause, to rest, and sometimes to visit doctors. The body itself is a gift to be accepted with confidence

and gratitude, with all its limits and failings.[15]

Accordingly, the human body is a gift from God. Without this humans cannot do anything; without a body humankind is nobody. With a physical body humans can be somebody. Thus, the basic conception in Christianity is that no proper perspective allows us to downgrade the human body.

Third, how could the 10-12 members live for 18 days with the corpse of the pastor's wife? They caused the accident and put the corpse beside them in the room in which they gathered together for 18 days. How can anybody understand this? On arriving at the house, the policemen smelled the offensive odor of the decaying corpse. How then could the 10-12 members endure the offensive odor? And also, why did they wait 18 days to report to the police? According to the police report, they gathered together in the same room in which the corpse of the pastor's wife lay and had class meetings. Asked why they hesitated to report, they said first that they did not realize that the pastor's wife was dead. After they realized it, they prayed for her resurrection. They gathered together more often than in the past and had a prayer meeting in the room, taking food after the meetings every day. This is what the writer cannot understand. The other question is why the 40-year-old woman had beaten her mother and sister who had strongly tried to protect the leader. Who could it be?

Fourth, many of the other members had provided money for the leader. According to the police report, the total amount investigated was more than 85,000 dollars in just a few years. It is very strange how the pastor could have led the church. Furthermore, the pastor had also provided more than 2,000 dollars to the leader to pay for a spiritual gift.

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[15] Joel Shuman and Brian Volck, *Reclaiming the Body: Christians and the Faithful Use of Modern Medicine*, (Grand Rapids, MI: Brazos, 2006), 45-46.

What the pastor believed in is shocking. Did he believe that the leader could give him a spiritual gift? Then, what God did he believe in? During the broadcast of the second tape, the writer guessed the illegal relationship between the pastor and the leader. But, it was not about that. How could the pastor provide money for a spiritual gift, even worse, to the person whom the pastor should have been leading?

This case reminds one of the story of a person who wanted to buy a spiritual gift recorded in Acts 8:9-24. A man named Simon in Samaria wanted to buy a spiritual gift from Peter. We read: "Then they laid their hands on them and they received the Holy Spirit. Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, saying, 'Give me also this power, that any one on whom I lay my hands may receive the Holy Spirit.' But Peter said to him, 'Your silver perish with you, because you thought you could obtain the gift of God with money!' (Acts 8:17-20).

The money issue in Korean churches has continued until today. Even the work of God's church needs some money. If the church, however, concentrates too seriously on money, the mission of the church will become weaker and weaker.

Fifth, this case raised a lot of issues. On the internet at times when accidents happen, many citizens register negative perspectives about Christians and Christianity. Even though the church was not a sane denomination, but a kind of heresy, the unchurched and non-Christians who did not have knowledge about it severely criticized Christianity. Korean society is not big, but rather small. Koreans have been communicating well through the internet for two decades. Consequently, this kind of

shocking accident strongly impacts the church and makes the mission of the church greatly regress.

Real Solution in the Holistic Healing

In Mark 1:23-26, right after choosing some disciples, Jesus healed a person possessed by a demon. Nobody after carefully reading the passage can find any record that Jesus beat the person with his hands or hit the person with a stick. The other records of Jesus' healings are the same; he did not beat anybody to cast demons out. He rebuked the demon to release the person. He never scolded sick persons even though the sick had committed sin against God and others. Jesus clearly made a distinction between who is suffering and who affects suffering. In Jesus' view, the person possessed by a demon was so miserable. He should not be scolded, but be comforted. The demon should be cast out. If the person possessed by a demon was beaten and battered, misery descended upon him more and more.

Jesus' tender treatment of the sick gives as a lesson on what we should do in the process of healing. Unlicensed persons' medical services are very harmful. Sometimes a suicide may happen. Sometimes a lifelong hurt could happen to the sick. Furthermore, due to mistakes of the licensed, many innocent people die every year. Careless medical services, as well as services by the unlicensed, threaten many persons. According to a report in the year of 2006 by the Institute of Medicine of the American Hospital Association, "1.5 million Americans are harmed or killed by medication-related mistakes each year. In the United States of America three and a half billion dollars in extra medical costs is spent annually to treat injuries caused by drug-related errors. Forty four to ninety

eight thousand Americans die each year of medical errors, such as wrong-site surgery."[16] This high percentage of medical mistakes beyond logical belief is very shocking. This gives us a crucial lesson: the medical providers "should take courage to investigate and articulate a medical ethic which may stand at some remove from conventional behavior and attitudes within the profession and which may be based on convictions and standards more particular and profound than legal and contractual obligations or some minimal philosophical consensus."[17] Physicians' strong morality and their conviction to handle human health with the help of God should be strongly recaptured today.

There are some problems of medical services being provided by unlicensed persons in Korea. Both the unlicensed and the careless medical providers must know that the treatment of human life is their most important task. In the United States of America, however, there is a different problem, but a crucial one. It is the systemic problem resulting from the escalating costs in healthcare. In Korea there is no problem of medical insurance because the government has handled it profoundly and appropriately. However, in America, the issue is totally different because the healthcare costs are strongly related to free market systems. The private medical insurance system has escalated the costs for American individuals as well as health systems. Thus, the Obama government administration tries to handle this, but it is not easy today because the health system is strongly related to the American economic system. Simmons points out:

> The most powerful factor driving the astronomical costs of health care in America, however, is ideological, namely, free market capitalism. The hold over the American mind of private enterprise

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[16] Claudia Kalb, "Fixing America's Hospitals," *Newsweek* Oct., 16, 2006, 49.

[17] Allen Verhey, "The Doctor's Oath-and a Christian Swearing It," in *On Moral Medicine: Theological Perspectives in Medical Ethics* ed., by Stephen E. Lammers and Allen Verhey (Grand Rapids, MI: Eerdmans, 1989), 109.

> and free market forces is as powerful as it is ethically problematic. Reform efforts during the Clinton administration were undermined by a dishonest advertising campaign funded by the health insurance and pharmaceutical industries.[18]

Simmons' concern is not about the health care system and insurance, but why and how the health care costs in America have escalated every year. As Simmons' points out, the costs are strongly related to the American economic system. As studied in the previous chapters, individuals can be infected with any sin and any crime because of human destiny. Humans tend to follow their earthly desires anywhere and anytime regardless of whom they are and what beliefs they have. Thus, all activities relating to the treatment of human life should not be handled by free market capitalism. Abigail Rian Evans also points out that there are systematic reasons why health care reform is floundering in America.[19]

In physical healing, it is crucial that the health caring, curing and healing should be provided by licensed professionals. Also, the financial transactions in the health care system should be moral and honest. Under the capitalistic economy, individuals as well as groups at every point in the delivery of health care are primarily interested in how much profit can be made.[20] Furthermore, this kind of problematic tendency affects "physicians, hospital administrators, pharmaceuticals, biotechnology groups, and the health insurance industry. Medicine has become infected with the malady of materialism, which presents a fundamental shift in the ethos that once shaped the medical

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[18] Simmons, *Faith and Health,* 72.

[19] Abigail Rian Evans, "Health Care in Crisis," in *Good is the Flesh. Body, Soul, and Christian Faith,* ed. by Jean Denton (Harrisburg, PA: Morehouse, 2005), 99.

[20] Simmons, *Faith and Health*, 72.

profession."[21] Evans believes that the first reason for the health care crisis in America is moral weakness.[22]

Two thousand years ago, those lacking a health care system, such as poor people, came to Jesus for their healing. If anyone could be insured with a health care system regardless of income that would provide appropriate healing to anybody, Jesus would have been able to perform other tasks more crucial and urgent than healing the sick. Neither should the sick be victimized by any institutional system. To make the health care system in America better, some proposals are suggested.[23] Regardless of them, Evans points out that all humans should think of God's demand for universal love. As shown by Jesus, the begotten Son of God, all Christians should first love humans regardless of gender, age, race, backgrounds, or any kind of mistake they have made.

All Christians know that humans can be saved by faith in Christ Jesus. Even though there are many denominations in the world, most sound denominations do not raise an objection to the doctrine of justification by faith. According to the Protestant understanding of justification by faith, humans can be saved only by God's grace. Then, what about sinful human nature? As studied in the previous chapters, after the fall of man, humans have tended toward earthly desire. Andrew Sung Park points out that it is the sinful nature of human beings.[24] Even though the doctrine of justification by faith may

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[21] Ibid.

[22] Evans, "Health Care," 99

[23] Simmons, *Faith and Health*, 77-78.

[24] Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville: Abingdon, 1993), 97

not be denied, it needs to be supplemented in praxis. The notion of being saved by God's grace alone does not get rid of human sinful nature. Park argues the issue in this way:

> By God's grace we are "justified," yet our sinful nature remains as it is. With this kind of attitude toward justification by faith, Protestantism has endeavored little to change "sinful human nature." This understanding of justification by faith is not only debilitating for sinners, but also hurts the victims of sin by ignoring their wounded hearts … The sinners are busy with their own sin, repentance, and justification by God's mercy; their victims have to find their own way to salvation. The justification of sinners by faith is an egocentric view, if the doctrine shows no concern for the victims of sin. This type of understanding of salvation through justification by faith is based on a static view of salvation. It considers salvation simply an external change of status from so-called "sinners" to "saints."[25]

To make a healing action in a more effective way, Christians need to be in and with victims' wounded hearts and agonies. Salvation needs to cover both the offenders and the victims. Also, morally and ethically not being greedy is to be transformed to seek for greater equality in the health care system in America. Christians need to transform their perspective from self-centered salvation to a victim's view and justify it by love.[26]

New Vision of Physical Healing

To cure and heal the sick and give them a happier life, the deliverance of health care should be by certified and licensed professionals. Seeking to cure of the sick by unlicensed people is a dangerous threat to human life. Thus, healing needs to be provided by educated professionals. Also, the systemic problems of the health care area should be re-administrated. The demand for equal health care benefit for more people in America has grown bigger and bigger. A health care system based on free market capitalism is a

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[25] Ibid., 97.

[26] Ibid., 98.

threat. The system needs to be reformed so that everyone can get medical benefit. Extremely high costs of health insurance cannot give humans real healing even though professionals claim to cure manner of diseases. To reduce corruption in the health care system, the government should handle directly or strengthen supervision over all companies related to health care. Just putting responsibility on free market capitalism is not the solution for all sick persons at present, as well as all those healthy now who will need help.

CHAPTER EIGHT

MENTAL/EMOTIONAL HEALING

In this chapter, mental/emotional healing will be studied. Of necessity mental/emotional healing deals with healing of humans in the psychological area. Effective mental and emotional healing requires lots of professional knowledge and skills. Fortunately, most accredited seminaries in the United States have trained students who want to work in the field for several decades. Furthermore, some denominations ask those who want to be ordained as pastors after theological training to take at least one unit of Clinical Pastoral Education (CPE). Training at seminary and taking CPE courses gives some basic understandings of the field of clinical psychological studies in accordance with the related theologies. Nevertheless, most pastors still need to be trained more profoundly in the field of clinical psychology.

Psychological training in Christian ministries was introduced in Korea only about decade ago. Thus, its history is not long. It is still in the beginning stage. However, the number of patients needing mental/emotional healing is increasing everyday because many people have some kind of stress. Many of the 79 total cases of SOS 24 Hours include persons who have mental/emotional problems. Today humans are suffering with many kinds of mental/emotional disease. Churches in the 21st century need to acknowledge that most people in the 21st century, regardless of their faith beliefs, need greater psycho/mental/emotional health.

In order to study why the incidents happened, all cases need to be classified according to the different responses to assault. Out of 79 cases, offenders solely 130 show mental/emotional reactions.[1] Of these 29 reactions are based on emotional factors, whereas 101 persons evidenced some kind of mental disorder. As shown in the previous chapter, some cases have two or three different mental/emotional reactions of offenders. Mental factors are more than 4.5 times the number of emotional factors in offenders' assaults. Thus, in this chapter, the writer analyzes what factors affected the offenders, and what kinds of mental/emotional dysfunctional actions or reactions happened.

Emotional Factors of Offenders

On the basis of just a one-hour broadcast, it is very hard to do a thorough analysis. The SBS edited each case according to their broadcasting philosophy. Nonetheless, readers can learn from these cases that mental/emotional healing needs to be studied and provided for. Figure 8-1 shows what kind of emotional factors affected the offenders and caused the incidents to happen. Emotional factors were not serious factors in comparison with other mental disorders. Out of 130 offenders' actions or reactions, emotional actions/reactions which affected the assaulters are classified into nine different categories. These are as follows:

According to the chart, the most frequent emotional reaction of offenders was to be shameless. Nine different offenders did not feel any shame. They were mostly offenders in cases in which individuals and a care-giving shelter exploited persons for money or labor. Almost all of them just tried to excuse themselves even though the police

[1] The writer is not a professional in diagnosis of any case of "SOS 24 hours" involving mental or emotional factors. All cases are differentiated by the writer. Also, many cases could be counted in both categories.

or SOS 24 team exposed all the bad treatment. These cases are the most hurtful because most offenders did not give any apologies and did not ask for pardon. Furthermore, they insisted that they were innocent. One typical shameful incident was the suicide case of the pastor's wife. Out of 12 church members involved in the incident, none apologized or asked for pardon. They insisted that they were innocent because they had just followed a religious ritual. Their reaction was that of shameless and religious falsification and classified under mental disorder.[2]

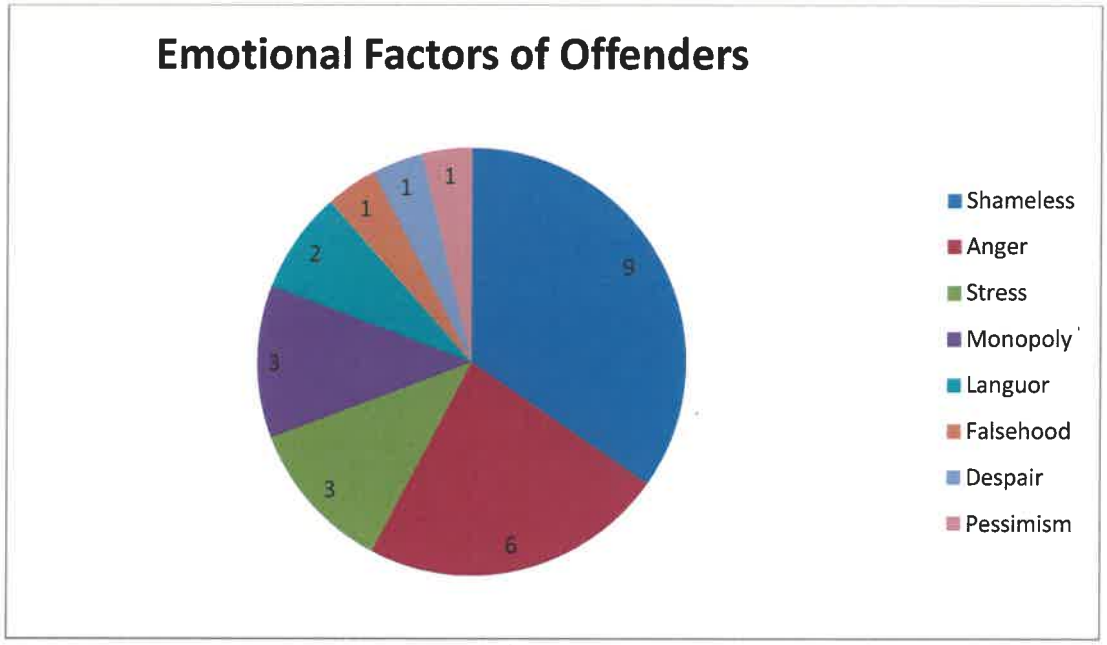

Figure 8-1

The other high percentage response by offenders was anger. In psychology, anger is one kind of reaction which accumulates stress and frustration. In his book, *Psychology: Themes and Variations*, Wayne Weiten explains that "stress frequently produces feelings of anger ranging in intensity from mild annoyance to uncontrollable rage. Frustration is

[2] The writer acknowledges that this case could not be classified into "Religious or Spiritual Problem" in DSM-IV, even though this case was strongly related to the religious matter.

particularly likely to generate anger."[3] Accordingly, the stress factor in a total of nine cases included six cases of rash anger. Two out of three cases of stress shown on the chart were eating disorders classified under mental disorders.

Generally, failures that result in anger affect humans so that they may cause other problems. There are many examples in history. Aggressive anger is harmful to offenders as well as victims. Some cases of anger were responses of victims toward their offenders. Such anger is very dangerous to both parties. Park studies harmful anger and suggests that humans need to avoid aggressive guilt anger. His analysis is as follows:

> A study reported in the American Heart Association's journal *Circulation* (1 October 1995) showed that outbursts of anger doubled the risk of suffering from a heart attack. The researchers reported that the average risk of heart attack during the two hours after an incident of anger is 2.3 times higher than among those who were not angry ... By bottling up our anger inside, we suffer from anxiety, depression, despair, and various kinds of psychosomatic illnesses.[4]

As shown above, being angry hurts oneself and others too. The 6 cases out of 79 cases from SOS 24 Hours also show that the outbursts of anger damage both the offenders and the offended. Weiten, in proposing a healthy response to stressful events, suggests constructive coping:

> Constructive coping involves confronting problems directly. It is task relevant and action oriented ... [It] is based on reasonably realistic appraisals of your stress and coping resources ... [It] involves learning to recognize, and in some cases inhibit, potentially disruptive emotional reactions to stress ... [It] includes making efforts to ensure that your body is not especially vulnerable to the possibly damaging effects of stress.[5]

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[3] Wayne Weiten, *Psychology: Themes and Variations 2nd ed.* (Pacific Grove, CA: Brooks/Cole, 1992), 473.

[4] Park, *Hurt to Healing*, 53.

[5] Weiten, *Psychology*, 479-80.

Both Park and Weiten warn people not to react negatively and aggressively. Constructive coping and assertive reaction to stressful factors (caused either by humans or non-humans) keep humans healthy and heal the wounded heart. Thus, humans need to control stress appropriately in positive ways.

Among 26 emotional factors of offenders, two factors, shamelessness and anger, represent more than half of all emotional factors of assaulters. There are three cases of monopoly among 26 cases of emotional factors of offenders. These cases show that some incidents happened because offenders wanted to control everything, i.e. humans, materials, and some plans. These three cases were classified as stalking in figure 7-6 in a previous chapter. The rest of the three are classified as paranoid personality disorders under mental disorders.

Mental Disorder Factors of Offenders

Mental disorders are very hard to classify because each case is complicated by many different factors. Many offenders suffer from two or three different mental disorders. Figure 8-2 shows what types of mental disorders offenders displayed in each case.[6]

Figure 8-2 shows that there were 16 cases of Alcoholic-Related Disorders. They include Alcohol Intoxication (13), and Alcohol Abuse (34). Alcohol in most cultures is "the most frequently used brain depressant and a cause of considerable morbidity and morality."[7] Two cases of the 16 cases under Alcohol-Related Disorders are also put in the

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[6] The writer sometimes follows the categorizing of DSM-IV and sometimes not, all figures in this part show different kinds of disorders relating to mental illnesses of offenders

[7] DSM-IV, 194.

classification of Paranoid Personality Disorders under Personality Disorders.

Consider the example of a 71-year-old man who had been a chronic alchoholic for 40 years. When he was drunk, he always had a morbid suspicion of his wife. He could not trust his wife. He continually called his wife in order to check on where she was. When she was at home, he always asked who she was with. Because of this morbid suspicion, he had beaten his wife for more than 40 years. The solution team advised his wife to divorce him because she had been beaten and battered almost every day. Helped by her sons and daughters, she finally got a divorce.

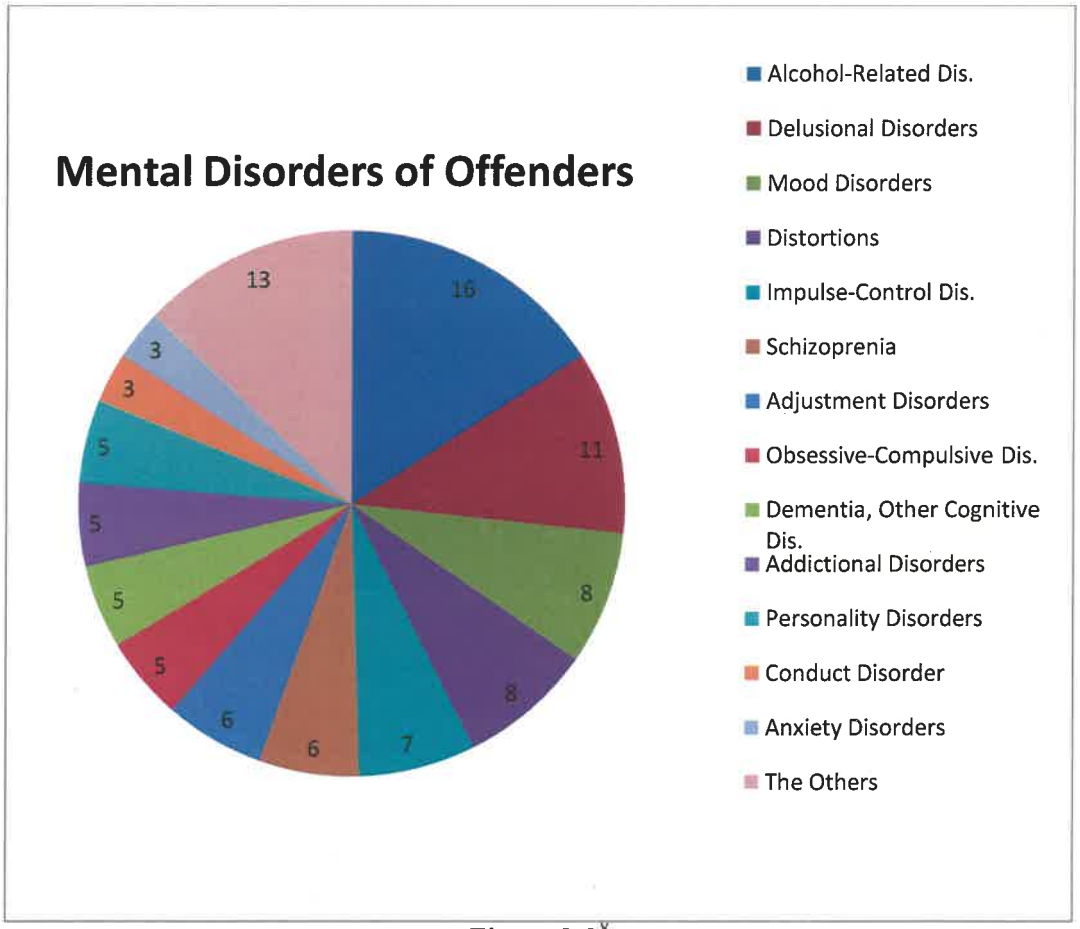

Figure 8-2[8]

[8] For greater clarification the other disorders will be classified later.

The eleven cases of Delusional Disorder, included delusions of injury (4), of reference (3), auditory hallucination (3), and expansive delusion (1). In general it is very difficult to distinguish between Delusional Disorders and Schizophrenia. They have often been classified as light cases of Delusion Disorders with symptoms other than those of Schizophrenia. DSM-IV clarifies and defines each according to the seriousness of the case.[9] Using the diagnoses and classifications made by the Solution Team of SOS 24 Hours, I have put some cases under Delusional Disorder.

The Mood Disorders totalled eight, with five classified as Major Depresive Disorder, and three as Mixed Episode. A few more cases could have been been classified as the Mood Disoders, but were placed in other catagories.

One case of a Mixed Episode was that a 29-year-old young adult who was involved in a Mixed Episode that caused tension for his mother. Finally, the mother showed small signs of mental disorder. His younger brother was mostly out of the home because he did not want to quarrel with his older brother. Beause of societal prejudice toward mental disorder in Korea, the mother at first rejected all offers of help from others. Older sisters who had married and lived in other towns continued to try to persuade the mother and the young adult to go to a hospital for therapeutic treatment.

A 2005 report by the Korean Neuropsychiatric Association identified societal prejudices relating to the treatment of mental illness. They include prejudice of civilians (31%), reasons of time and transpotation (29%), financial matters (21%), children's non-cooperation (10%), and parents' non-cooperation (9%).[10] Many Koreans still have a prejudice about mental disorders. It seems to be based on a distorted religious belief.

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[9] DSM-IV, 296.

[10] SBS, "The 111th VCR of 'Urgent Call-Out SOS 24 Hours'" broadcast on Feb. 12, 2008.

According to the shamanistic worldview, mental disorders occur because God punishes the patient and the patient's house. Therefore, others need to avoid such persons and their households rather than helping them. To helping them is believed to go against the will of Heaven. Adapted into Korean Christianity this view becomes one in which mental diseases are accepted as God's punishment based on a mixture of the shamanistic view and the Christian perspective. Thus, even in the Korean Christian churches, the tendency to be unwilling to accept mental patients has prevailed until today. This tendency is stronger in the rural areas than in cities. Korean churches, therefore, need to replace their distorted concepts concerning mental disorders with more enlightened and caring ones.

The eight cases of Distortions may be divided into two groups. Two cases were distortions or misbelief in medicine, and the other six cases are related to religious misbeliefs. In the case of the suicide of the pastor's wife, all of the twelve members involved in the incident had a strongly distorted religious belief. The other case of "Dangerous Prayer of Laying on of Hands" was also classificated under Distortions.

One case of distortion in relation to a medical clinic involved a mother and her three daughters. The mother neither allowed her daughters to go to school nor to have medical examinations because she had a strong distrust of modern clinics. She had treated her daughters herself so that their physical status was unhealthy particularly the condition of their skin. She trusted only herself.

Under the classification of Impulse-Control Disorders (7 cases), there are five cases of Continuing Suicidal Impulses and two cases of Kleptomania. In the five cases of Addictional Disorders, there are two cases of Pathological Gambling and three others. Two cases of Pathological Gambling could have been classified as Impulse-Control

Disorders, but the writer chose to classify them as Addictional Disorders. The remaining three included two cases of Gaming Addiction and one case of Drug Addiction.

In the classification of Schizophrenia, the writer placed the six cases diagnosed by professionals as such in all VCR programs.

There are six cases of Adjustment Disorders. Two cases were of child-age-offenders; two cases of teen-age-offenders; and the rest were adult-age-offenders.

One child-age-offender was a 4th grader in school. He had lived with his grandmother and his younger sister. His mother had run away before he entered an elementary school because his father, an alcoholic, had battered his mother. After his father left home and lived in an other town, the boy's grandmother supported the family. The boy and his younger sister dropped by an after-school center and stayed until evening. His continous misconduct included violent actions toward teachers and other children, shouting and crying whenever he received a difficult assignment from teachers, and unreasonable threats to others were serious problems. His unpredictable and unreasonable misconduct was diagnosed as an Adjustment Disorder based on high stress.

Obsessive-Impulsive Disorders constituted a total of five cases. There are various strange actions by offenders. According to the diagnostic features of DSM-IV, they "are recurrent obsessions or compulsions that are severe enough to be time consuming (i.e., they take more than 1 hour a day) or cause marked distress or significant impairment."[11] In order to differentiate the Obsessive-Compulsive Personality Disorder, the writer very carefully read the cases again and again. The Obsessive-Compulsive Personality Disorder's essential feature is "a preoccupation with orderliness, perfectionism, and

[11] DSM-IV, 417.

mental interpersonal control, at the expense of flexibility,openness, and efficiency."[12] Thus, this disorder is concerned more with personality, which is put under Personality Disorders whereas the Obsessive-Compulsive Disorder is put under Anxiety Disorders. Although I wanted to follow the professional diagnoses given, in some cases recordings give no indication of diagnosis. Considering all the factors, the writer made his own choice and put a total of five cases in the Obsessive-Compulsive Disorder class.

The category of Dementia and Other Cognitive Disorders includes cases classified as Delirium, Dementia, and Amnesia and Other Cognitive Disorders in DSM-IV—a total of five cases.There were three cases of Dementia and two of Other Cognitive Disorders.

The five cases of Personality Disorders identified included two cases of Paranoid Personality Disorder, two of Antisocial Personality Disorder, and one of Dependant Personality Disorder.

The first broadcasted was a case of Paranoid Personality Disorder. The offenders were s 52-year-old male and his wife who was the victim. He also showed evidence of Alcohol Use Disorder because he had been alcohol dependent and had battered his wife for a long time.

According to the 2005 year report by the Ministry of Gender Equality (MOGE) in Korea, "more than 1/8th of Korean women (more than one million) are battered by their husbands." The report shows that in Korea domestic violence among couples is common. There are also many incidents of family violence of parents toward children. More often the husbands are the violent offenders. Why is the percentage of violence by husbands high? The MOGE gives a clue. The survey of women battered by their husbands

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[12] DSM-IV, 669.

disclosed a crucial problem in Korean society: "89% of battered women did not report to any center or police."[13] After a full explanation, they were asked again about whether they would accept any kind of help or not. The "Yes" to the question was only 42% and the rest of them, 58%, marked a "No." response.[14] They remained anxious that their husbands once reported might become more violent than before. The other reason for their reluctance was the battered women's self accusations and shameful feelings. Park articulates meaningfully what the shame of the offended is, and why they have it:

> In general, shame emerges when one is helplessly wronged or hurt by others … The victims of shame (the offended) largely suffer from embarrassment because they could not defend their own territory. Their helplessness is a source of shame. People frequently feel shame when humiliated … Shame involves discomfort in facing others because of one's own vulnerability.[15]

In the writer's view, Korean women feel more shame than American women do when they are offended by others especially by their spouses. Historically, the general public held the view that women were often beaten by their husbands because of the unethical manners, i.e., misconduct or very serious mistakes. Thus, the battered women in Korea today usually do not want intervention by others. They sometimes fear the other persons' misconception even more than the offenders' violent actions against them.

A total of five cases are classified as Conduct Disorders. DSM-IV says it "is a repetitive and persistent pattern of behavior in which the basic rights of others or major age-appropriate societal norms or rules are violated."[16]

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[13] SBS, "The 1st VCR of 'Urgent Call-Out SOS 24 Hours'" broadcasted on Nov. 1, 2005.

[14] Ibid.

[15] Park, *Hurt to Healing,* 35.

[16] DSM-IV, 85.

Three cases were of Anxiety Disorders, and the DSM-IV classified all three as Generalized Anxiety Disorders. DSM-IV defines this as "excessive anxiety and worry, occuring more days than not for a period of at least 6 months, about a number of events or activities."[17] Adults with Generalized Anxiety Disorder often worry about everyday and routine life circumstances such as possible job responsibilities, finances, the health of family members, misfortune to their children, or minor matters (such as household chores, car repairs, or being late for appointments). In general, the matters the offenders worried about would be considered by others to be tiny, but for these persons they were serious matters.

The Other Disorders of Offenders

Classified together as "Other Disorders" were types with a frequency of two or under. Figure 8-3 shows what the other disorders are. They include Dissociative Identity Disorder (2), Eating Disorders (2), Somatization Disorder (2), Substance-Related Disorder (2), AIDS (2), Sexual Abuse of Adult (2), and Regression (1). Of these the writer will deal only with a Dissociative Identity Disorder and Regression case.

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[17] DSM-IV, 432.

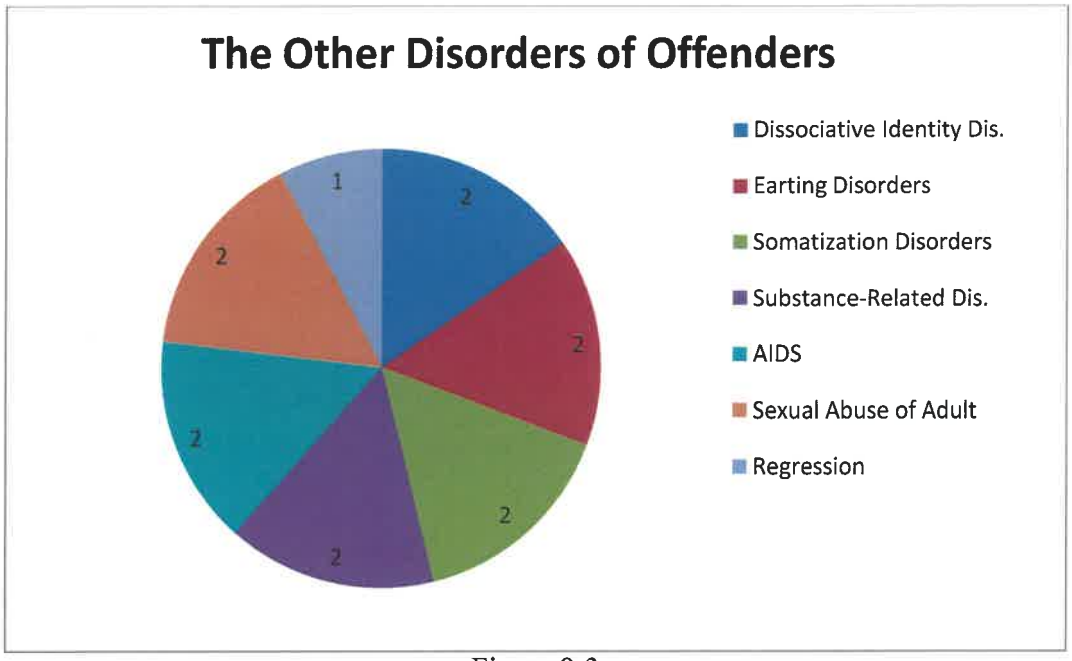

Figure 8-3

This classification was not easy to make because the VCRs gave limited information. Some cases gave different information according to what professional person studied the data. In any case, the classification of cases in this study is the writer's own analysis with reference to DSM-IV. This quick survey helps readers to realize the various psycho-mental and emotional factors in the conduct of both the offenders and the abused persons. The following case will be examined and analyzed to illuminate psycho/mental/emotional healing as one aspect of holistic healing.

Case. 1

This case was broadcast July 1st, 2008. It was the 128th broadcast. One day, a 52-year-old lady (Park) called the station to get help. She had an only 29-year-old son (Kim) who at that time attended a kindergarten. The SOS 24 team went to see the kindergarten

in order to confirm whether his mother's information was correct or not. In the kindergarten, there were almost 30 children plus this 29-year-old adult son. The team observed for a while and noticed that he was very polite to the woman teacher who was younger than he. He sang songs loudly and read according to the teacher's instruction. His face showed that he enjoyed all he learned in the kindergarten. Without considering his voice and appearance, he seemed to be a typical 4-year-old child. After completion of the day's sessions, he went back home. Upon arrival at his home, he changed totally as to another person. Right after arriving home he acted like a child in the kindergarten. Each day when he arrived at home, he politely asked his mother to wash his face and his hands. His mother was a short, skinny woman, but he was very tall and with strong muscles. His mother went into the bathroom in accordance with her son's request. One hour passed, but in the bathroom there were two persons - the mother and the 29-year-old son. Loud noises came from the bathroom which sounded like tough conversation. Suddenly the door opened and the mother came out and ran away. On the son's neck there was a face towel such as a small child might have. He was extremely angry and shook his fist in his mother's face. Also, he battered his mother with some stick-like material. Why does he act like that?

On another day, his mother shared her life story. When her son was a 1- or 2-year old child, his father was killed in an accident. She could not support herself and her son without working from morning until night. She used to ask an individual babysitter to take care of her son, but her income was insufficient for this. One day the baby sitter left the child in a Buddist temple and moved away to another city because the mother had failed to pay her for some months. After this, the mother and son separated, but, she

remained single. One day three years ago, a tall handsome guy came to her and said he was her son. His name was not the name of her son. But, all the other aspects matched so she accepted him back as her son. With a heavy guilt feeling, she tried as hard as she could. She did almost every thing he wanted. For some months, her son had been good. He was so polite and gentle. But, one day the son asked his mother to allow him to enroll in the kindergarten because his mother had last seen him at about the age when he would have attended kindergarten. At first, she felt this was weird, but allowed it because of his persistence. The teachers were at first perplexed, but the other 30 children were all right and the son behaved well in the kindergarten. However, right after coming back home, he requested his mother to wash his hands and face because every day he claimed he had forgotten how to wash his hands and face. Furthermore, sometimes he angrily spit out his words to his mother, seeking revenge compensation for the lost time of 20 some years away from his mother. He started beating his mother. He battered her more and more severely and strongly. Sometimes he asked his mother to do something that a three or four year old child would ask. She could not endure it anymore, and then decided to be an informant to save herself as well as her son. Then the SOS 24 Hour team first collected some data to see what the case was and then its Solution team gathered together to help both the mother and the son.

Problems

This case has many of problems and issues which give lessons and examples in relating to psycho/mental/emotional healing.

First of all, the case may represent others showing a high frequency of child abuse in Korea. Korean culture allows parents even to whip children at home. Generally many

parents believe that their children belong to them. Thus, they can take any action toward their children. If a whipping was not severe, outsiders rarely would interfere between parents and their children. They consider the relationship between parents and children to be simply a familial issue. Thus, an appropriate care of children by parents was insufficient in the past. Furthermore, committing children to the care of babysitters was not desirable either. The babysitter of Kim did not take care of him properly. Even though his mother (Park) failed to pay the babysitting fee, the babysitter should not have put Kim in a Buddhist temple. That was a serious action of child abuse.

Second, monks in the temple failed to find his parents. Because the babysitter's explanation was not mentioned, nobody knows how the babysitter put Kim in the temple. Nevertheless, the monks in the temple should have been diligent to try to find his parents. They might have thought he was an orphan, thus they gave him another name.

Third, it was not clear how Park lost her son. Even though the babysitter put him in the Buddhist temple, his mother should have tried to get more information. Three years ago, Kim found his mother and finally went back home after a twenty-two-year absence. Park could have found her son if she had tried harder. She might have thought he was already killed or dead.

Analysis

This case reveals many psycho/mental/emotional issues. Kim's action at the kindergarten was like that of a 4-5 year old child. He enjoyed the life at the kindergarten, and was very polite both to teachers and to the other children. Also, his asking of his mother to wash his hands and face was behavior like that of a 4-5 year old child. As

mentioned by a psychiatrist, he shows a typical regression.[18] He was stuck emotionally in the time when he was lost.

Attachment is a crucial issue in psychology. The attachment issue is usually talked about in the relationship between a parent (usually a mother) and an infant. Thus, the writer is concerned the lack of attachment between Park and Kim in their mother and son relationship. According to Mary D. Salter Ainsworth, "attachment may be defined as an affectional ties that one person or animal forms between himself and another specific one – a tie that binds them together in space and endures overtime."[19] Paul Vitz and Christina Lynch point out that a person's early attachment is the crucial factor in the formation of adult styles of interpersonal relating.[20] Thus, Mother-infant attachment is crucial for infants' psychological development and formation of human personality.

According to Ainsworth, the duration of breast-feeding does not necessarily predict the strength of attachment, but the overall pattern of infant-mother interaction, or of responsiveness and alertness in both parents does so.[21] The relationship between Park and Kim in the mother-child relationship was not healthy. Park shared that her husband passed away when her son was very young. The fact that she asked a babysitter to take care of him indicated that her husband had passed away very soon after she had the son. In order to afford her family (herself and the son), she needed a babysitter's help. Her

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[18] SBS, "The 128th VCR of 'Urgent Call-Out SOS 24 Hours'" broadcast on July 1, 2008.

[19] Mary D. Salter Ainsworth, "The Development of Infant-mother Attachment," in *Review of Child Development Research Vol. III,* ed. Bettye M. Caldwell and Henry N. Ricciuti. (Chicago: University of Chicago, 1970), 160.

[20] Paul C. Vitz and Christina P. Lynch, "Thérèse of Lisieux From the Perspective of Attachment Theory and Separation Anxiety," *International Journal for the Psychology of Religion* 17, no. 1 (2007): 62.

[21] Kathleen Stassen Berger, *The Developing Person Through the Life Span* (New York: Worth, 1988), 160.

working outside the home instead of caring for her baby was a sacrifice for her son, which deprived him of an attachment in his baby years. Furthermore, he was put in a Buddhist temple not by his own desire—an action that was harmful to him both emotionally and psycho-mentally.

Second, child abusive nurturing in the temple damaged his psycho-mental health. According to his sharing, he still remembered a bad experience of the monks carelessly giving him a bath. They held him up by his two legs and bathed him so that he always drank water; as if he was dying. The threatening experiences in the temple accumulated more and more on his heart and mind which were already damaged by his feeling that his parents (he did not know that his father had died when he was a baby) had given him up. In order to save himself, he would distort something in his heart and just endure until he found and met his mother. When interviewed by a professional in a hospital, he shared that he began to think that he would take revenge on his parents some day.

Third, Kim's unreasonable conduct is a typical regression. His mind and heart wanted compensation for lost time in the past during which he had been deprived of his mother's love. He was put in a Buddhist temple around the age of three.[22] Before and after putting him in the temple, he was not healthy. As a baby or a little one he lost the most crucial factor in fostering his psycho/mental/emotional health—the love of the mother. Furthermore, life as an orphan impacted his emotional life. "Child maltreatment is the most destructive to the child who experiences it."[23] Children were not highly valued twenty five years ago in Korea. Most parents thought that their children were their

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[22] In Korean calculation a newborn baby is 1-year-old based on counting its period in the mother's womb. Therefore, Park's indicating of a 4-year-old son is actually a 3-year-old son.

[23] Ainsworth, "Infant-mother Attachment," 168.

belongings. Children were not treated as full human beings. Also, child care was not shared by many people. Children were used to being alone at home or on the street without any adult supervision. Thus, the writer can conclude that some psychological mistreatment had strongly affected Kim causing him to conduct himself unreasonably.

Fourth, the very harmful experience of separation and child molesting thereafter resulted in his distorted beliefs. Kim insisted that he needed to be trained at the public school system from the 4-year-old level to the adult age. He had his own belief that every human should be educated in three different areas, i.e., education in public school systems, education at home, and education in society. Thus, he insisted that he needed to restart his education from the 4-year-old level in the public school system. He enjoyed this after being reunited with his mother. Also, after interviews and observations by some medical professionals, it was suggested that he needed to be hospitalized to be treated with some drug therapy. Kim's response, however, was to reject the guidance of medical professionals. No matter what the reality was, he had his own belief and would not follow any others' guidance if it did not match his own beliefs. James B. Gould analyzes the relationship between the separation experience in the early life stage and distorted beliefs:

> A distancing in close relationships, emotional self-sufficiency, ongoing detachment from parents and smoldering anger at God are common adult effects of childhood separations … Life experiences, especially childhood events, can imprison us in distorted beliefs that misshape our sense of God, self, and others.[24]

The strong impact on his emotions imprisoned him more and more so that he accumulated his own distorted beliefs. As a result, he thought and decided according to

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[24] James B. Gould, "Spiritual Healing of Disrupted Childhood," *Journal of Pastoral Care and Counseling* 60, no. 3 (Fall 2006): 265.

his own beliefs which had accumulated with damaged emotions. Thus, his decision making always missed the mark appearing very strange to the ordinary eyes of others.

Fifth, he displayed ambivalent conduct. He acted as if he was a very little child by asking his mother to wash his hands, but simultaneously battered his mother. According to a professional's diagnosis, he would not know what he had done. In other words, he did not consciously conduct himself in an ambivalent manner. Thus, the professional carefully diagnosed his problem to be a Dissociative Identity Disorder. Little ones usually cry because they are too weak to demand something of their parents. However, Kim was already an adult so that he wants to get what he wants. Whenever he feels his demanding would not be accepted by his mother, simultaneously at that moment he recalls his past when he was given up by his mother. Thus, he naturally tries to use his physical power which is displayed as violence. The professional also carefully diagnoses this as the writer has analyzed above. DSM-IV defines the Dissociative Identity Disorder as follows:

> Dissociative Identity Disorder (formerly Multiple Personality Disorder) is characterized by the presence of two or more distinct identifies or personality states that recurrently take control of the individual's behavior accompanied by an inability to recall important personal information that is too extensive to be explained by ordinary forgetfulness. [25]

It is so miserable because Kim wants to get compensation for his lost time and unconsciously does something ambivalently. His demands are quite normal, but it is very harmful to his mother. Furthermore, she had accepted him three years previously because she had a big guilt feeling about the loss of her son in the past. For three years Kim has been allowed by his mother to get everything he had asked for. She did not know how to

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[25] DSM-IV, 477.

refuse her son's demands. She might be pardoned for doing all he asked of her. Kim is captured in his own castle of getting compensation and Park is also captured in her own castle of pardon.

Real Solution in the Holistic Healing

There is an urgent need today to deal creatively with persons lacking psycho/mental/emotional health. People in the present time suffer from many kinds of stress which accumulate on humans' minds more and more as the society develops very rapidly. Over time theories concerning psycho/mental/emotional disorders underwent changes. The general public often failed to catch up with appropriate information to help them live in healthy interpersonal relationships. Also, the theories and strategies in counseling and psychotherapy "are often dealt with separately, and helper trainees sometimes have difficulty making the transition."[26] Furthermore, care-givers can be confused as to what theory they should apply to each patient.

Another factor which frustrates many caregivers is the lack of agreement among professionals on diagnoses of mental illness. Should we use the term mental health? Or should we indicate it as emotional health? Which terms should we use for soul, psyche, mind, and heart? Is it ok for us to say, "psychic healing" to indicate the issue of healing here? To be clear and simpler, the writer puts aside some notions that those who suffer from any psycho/mental/emotional illness need treatment by those using only a medical model of healing. This specific area is beyond the writer's ability to assess. Only issues

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[26] Burl E. Gilliland, Richard K. James, and James T. Bowman, *Theories and Strategies in Counseling and Psychotherapy 3rd ed.* (Boston: Allyn and Bacon, 1994), 1.

rose relating to theology are to be examined here. Works mostly in the area of clinical psychology in relation to psychology of religion will be analyzed.

Clinical psychology in accordance with the psychology of religion has various different therapeutic methods. Well-known theories in pastoral counseling and psychotherapy include the following; Psychoanalytic Therapy, Adlerian Therapy, Jungian Therapy, Existential Therapy, Person-Centered Counseling and Therapy, Gestalt Therapy, Transactional Therapy, Behavioral Counseling and Therapy, Rational-Emotive Therapy, Reality Therapy, Trait-Factor Counseling and Therapy, Eclectic Counseling and Psychotherapy, and Cognitive Therapy.[27] Each scholar in the field gives a different interpretation of which therapy to accept or not accept. In application to theological concerns, clinical psychologists mostly handle psycho/mental/emotional healing. Those who deal with psycho/mental/ emotional healing strictly from a scientific perspective might be considered as being in opposition to Christian healing. Kelsey argues this matter:

> In the West, secular thinking has engulfed society and even the church, and this secularism taints every one of us brought up in the Western world. From this secular point of view, religion, faith, and the resurrection of Jesus have little or nothing to do with psychology or psychiatry, or with the healing of any sort of human misery. Religion was left with only a shadowy soul-spirit, and secular thought even cast doubt on the existence of that.[28]

Kelsey does not deny the healing of psycho/mental/emotional area performed by medical professionals. He regrets that many medical professionals do not accept Jesus' accts of healing as a psychological healing performance in the general sense of modern practice.[29]

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[27] The writer chooses these which are well known to the public. Others could choose differently.

[28] Kelsey, *Christianity as Psychology* (Minneapolis: Augsburg, 1986), 17-18.

[29] Kelsey, *Healing*, 67.

Jeffrey Moussaieff Masson is another scholar who has an opposite view of psycho/emotional healing. He believes that all kinds of therapy are corrupted--that nobody needs to go for psychotherapists' help. Peggy Ann Way analyzes and evaluates him:

> Masson argues that all therapies - in their philosophy, language, practice and personal embodiment, no matter how kindly - are corrupt at the core. They profit from human misery, which they misname and mistreat, promising cures that turn out to consist of the imposition of the therapist's will or values. An intrinsic imbalance of power between therapist and client, coupled with the lack of any real connection between the two, creates deceptive promises. A variety of actual mistreatments - not limited to sexual and verbal abuse - are kept hidden both conceptually and by the conspiracy of therapists to support one another. There is no cure for this "emotional tyranny and the myth of psychological healing." Thus the eventual abolition of therapy is inevitable and desirable.[30]

However, most scholars affirm that human beings need to get some help from psychotherapists in order to heal psycho/mental illnesses.

Books on psychology often show different pictures of the brain and nerves in studying the human mind. The frequent assumption is that any type of psycho/mental/emotional illness can be healed by curing diseases of the nerves and brain (even though the curing of the brain is not easy even in the 21st century). This materialistic view assumes that human behavior is conditioned by the very structure of the genes and thus that humans are merely the means through which genes produce themselves.[31] However, many medical professionals today are reluctant to accept this materialistic view because today's medical evidence increasingly shows the profound

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[30] Peggy Ann Way, "A Review of Against Therapy: Emotional Tyranny and the Myth of Psychological Healing," *Christian Century,* 105, no. 38 (Dec. 14, 1988): 1157.

[31] Kelsey, *Psychology, Medicine & Christian Healing*, 204.

influence of emotions on health.[32] Thus, the radical view has been put aside to be superseded by the conception of possibilities of healing by various therapeutic healing methods has taken its position in the psycho/mental/emotional healing area.

Even though there are various complicated theories and no united methodology provided to care for those with psychological illness, there is a common ground today that various therapeutic methodologies can have success in the psych/mental/emotional healing process. The same is true of the curing of physical disease.

Jesus' Healings

Consider Jesus as healer and Korea's needs for Jesus' healing method. He developed rapport easily before providing his healing for sickness. Jesus' tender approach to the sick teaches us that the human body is good because God created it. Some religions have a conception that the human body is the prison of the soul. But, Jesus does not allow that concept; rather he acknowledges that human *soma* (as well as *pneuma* and *psyche*) is good. Because he had this understanding, he healed those who came to him.

Mark 10:46-52 tells the story of blind Bartimaeus. In the story Jesus showed that he tried to develop rapport before the healing miracle. When Jesus and his disciples were about to leave Jericho where Bartimaeus lived, the blind beggar who already knew who Jesus was and what he had done wanted to have a chance to be cured of his blindness. Sitting by the roadside begging, he realized that Jesus with a large crowd was passing by and cried out for Jesus' help. Unable to see, all he could do was to shout out to get Jesus' attention. Even though most of the crowd urged Bartimaeus not to make noise, he did not

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[32] Ibid., 205.

cease his shouting until Jesus' responded to him. Realizing somebody was calling him, Jesus stopped and ordered the others to bring the blind man to him. When the man came closer, Jesus said to him, "What do you want me to do for you? (51)" The blind man answered, "My teacher, let me see again."

Jesus knew the Jewish culture very well. Jesus was close to Bartimaeus and knew it was unreasonable to think of him as punished by God as the Mosaic Law judged him. Jesus in healing Bartimaeus was willing to downgrade his reputation. The raising of the question by the scribes and the Pharisees, when they saw Jesus eating with sinners and tax collectors, "Why does he eat with tax collectors and sinners? (Mark 2:16)" was reasonable in the Jewish culture at that time. The scribes and Pharisees usually thought that if Jesus did not consider himself as one (or even a friend) of the blind, the beggars, the tax collectors, and the other sinners, he should have separated himself from them. However, Jesus was always closer to so-called "sinners" than to the Pharisees, Sadducees, scribes, and priests. No matter how they described him, Jesus was as concerned about them as he was with the weak, poor, and sick.

It is certain that there were some Pharisees, Sadducees, scribes, or priests in the crowd. Jesus was passionate when he saw the blind beggar. Jesus knew that the man had been mistreated and abused by the society. But he was a human created by God, the Almighty! In view of this, the disciples and those who had a loving heart toward the beggar should have thought that the man had been judged wrongly under the Mosaic Law – the law distorted by humans in a destructive society. Jesus wanted to heal the man as well as all others.

Although Jesus knew why the blind beggar shouted out to him, he wanted to encourage the man to be straight in the ruined society regardless of being blamed and shunned. Jesus tenderly asked "what do you want me to do for you?" There was asking and responding between the caregiver and the care receiver. Through conversation care giver and receiver mutually drew closer to each other and the caregiver can easily open a person up to share even thoughts accumulated deeply in his/her heart and mind. As a physician, Luke could more carefully observe sickness and healing than other Gospel recorders. But, regardless of whether this is true or not, the writer is justly concerned about how and why Jesus approached the sick and the crowd. Jesus wanted to teach something so that all people could realize God's true nature and will for humanity. He acted to teach directly to the sick and indirectly to the others.

Warmly accepting the weak and the poor encourages persons to have a voice in society and affirms that the poor and the sick are also God's precious children. Furthermore, it corrects people's misconception. Jesus' healing method included care, respect, and challenge. Park addresses the three principles needed to care for the offended and save the offender. He argues as follows:

> There are three principles in Christian responses to victimization: challenge, care, and respect. The order of these responses is important. Care should come first, then, respect, and finally challenge. When we challenge the aggressor with the mind of care, we treat him or her with respect. According to Howard Clinebell's "growth counseling," confrontation without care would not change people's hearts but only lead to further conflict. People listen to others when they detect care for them.[33]

[33] Park, *Hurt to Healing*, 62.

Jesus' healing method of ministering to all the people through developing rapport with them, and of being a model to teach how to treat any soul before God, is needed by any caregiver in the 21st century.

In the 21st century there are many persons who suffer from psycho/mental/emotional problems. Shown on the SOS 24 Hours, many Koreans who have mental disorders and require healing live at present without any help or treatment provided. Mental illness is not limited to non-Christians. Christians in Korea also suffer from poor mental health. Mark McMinn, and eight students led by him from the department of psychology of Wheaton College, surveyed Korean Christians concerning mental health. They collected data from July through October 1999 and analyzed and evaluated their findings. They reached this conclusion:

> Korean Christians experience emotional pain, as do people in every culture throughout the world. However, there is a tendency in Korea to keep this emotional pain private as a mean of preventing shame for oneself or one's family, or as a way of showing respect for those in authority. Korean Christians may have additional motivation to suppress emotional pain due to the perception that psychological disorders are a result of spiritual deficits. For many Korean Christians, admitting to depression or anxiety might be perceived as acknowledging spiritual weakness. This tendency to hold in emotional pain, coupled with high amounts of life stress, makes some Koreans vulnerable to somatic problems and externalizing behaviors such as alcohol abuse and domestic violence.[34]

The fact that psychological (or mental/emotional) disorders are considered a result of spiritual deficit leading to increasing signs of depression and anxiety among Korean Christians pushes many to try to hide any kind of psycho/mental/emotional illness. Many

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[34] Mark McMinn, Sang Hun Roh, Lisa Graham McMinn, Amy W. Dominguez, Eunnie R. Rhee, Anne Boheon Maurina, Eunsil Kim, Marie-Christine Rutter, and Paul Kyuman Chae, "Mental Health Needs and Resources in Christian Communities of South Korea," *Journal of Psychology & Theology,* 29, no. 2 (Summer 2001): 146.

Korean churches have failed to proclaim a gospel that God wants to make human beings healthy.

Luke 7:2-10 tells about the healing of a centurion's slave. In the history of modern biblical interpretation, the interpretation of Luke 7:2-10 has generally been straightforward. "The Roman centurion demonstrates his 'great faith' with his 'impressive' analogy of Jesus' identity and authority; as a result, the centurion receives from Jesus a healing for his beloved 'servant.'"[35] "The centurion sent friends to him, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; therefore I did not presume to come to you. But say the word, and let my servant be healed. For I am a man set under authority, with soldiers under me: and I say to one, `Go,' and he goes; and to another, `Come,' and he comes; and to my slave, `Do this,' and he does it (6-8 [NRSV])."

However, I believe that the story of the healing of a centurion's servant manifests more crucial elements regarding Jesus' healing method. On hearing of Jesus, the centurion sent to him elders of the Jews who asked him to come to heal the slave. Then Jesus came with those sent by the centurion and on the way Jesus met him. Then, the conversation saved as shown above.

In the Korean cultural view, the centurion's attitude was very rude: He sent some elders first, and then later he sent his friends. One who truly respects the person of whom a favor is asked would not do this in Korean culture. Instead, the view would be that the

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[35] Theodore W. Jennings, Jr. and Tat-Siong Benny Liew, "Mistaken Identities But Model Faith: Reading the Centurion, the Chap, and the Christ in Matthew 8:5-13," *Journal of Biblical Literature* 123, no. 3 (Fall 2004): 467.

centurion himself should have come to Jesus and ask what he wants. The centurion should take care of the servant or take his responsibility as a Roman centurion. Setting this aside, the writer wants to be concerned with the response of Jesus and his action thereafter. Having heard the request from the elders sent by the centurion, Jesus willingly walked toward the centurion's house. Almost every day Jesus (with his disciples and others) traveled from town to town. It is certain that Jesus was often very tired. However, he did not hesitate to go with them.

Furthermore, the centurion was a person who worked for the Roman Empire. Recognizing that Jesus was going to the centurion's house to heal his servant, the religious leaders would attack Jesus as much as they could; they would try to provoke people with a patriarchal concept. As a descendent of David, Jesus' action to help the centurion would be criticized by all Israelites. In spite of his fatigue, the criticism of the others, and some kind of rudeness of the centurion, Jesus willingly started to go with those sent by the centurion. Without this willingness of Jesus, the centurion's faith would not have been appraised. With only the condition of Jesus' joyful willingness, the centurion's faith was appraised and the servant was healed. Jesus would be tired with his continuous travel, so he allowed the servant to be healed. Jesus usually related to people - seeing the sick, talking, touching, doing - something on the wound. But Jesus did not go to the house but allowed the healing miracle to happen without going there. It is another indication that Jesus was very tired.

Holistic healing includes psycho/mental/emotional healing. Although Jesus' psychological healing was not done in the same manner as in the modern times, healing

in the area of psycho/mental/emotional is strongly needed in the 21st century in order for persons to help restore the minds and souls of the wounded.

CHAPTER NINE

ENVIRONMENTAL HEALING

Environmental healing is a very new subject. Holistic healing or wholeness healing has already been studied for many years, but environmental healing was not dealt with in depth. Today green issues are one of the hottest issues for public discourse.

Analysis of Informants

To study the data concerning the concept of environmental healing, it is necessary to clarify who were the informants who gave information to the leaders of the program. Figure 9-1 shows who the informants were in cases related to issues of environmental healing. According to the data, the general information from informants is limited. The audience only knows how the informant contacted the person in charge of the program, i.e. calling, e-mail, or mail. The program does not give any information of the gender of the informant. Only information of the informant(s)' relationship to the victim(s) is provided. The informants' relationships to the victims are shown in figure 9-1.

In Figure 9-1, the first numbers indicate the number of cases, and the second the percentage of the whole. *Oneself* means the person who is an informant was both the offender and the victim. These four cases are crucial because in each of them the person decided to be an informant in hopes of saving himself/herself from further injuries committed by himself/herself as offender. The victims had been suffering from some emotional symptoms for a long time. Finally each of them decided to be an informant. *Victim:Family* indicates a member of the family of the victim who had been suffering

from his/her family's assaults. *Victim: Neighbor* is the neighbor of the victim who has been exposed in the injury. *The Third Person: Neighbor* means those who had not been injured at all. *The Third Person: Family* indicates that an informant is a family member who had not been injured by the offender. *Center* means informed by the shelter or center for victims. *Other* mean there is no indication of the character of the informant.

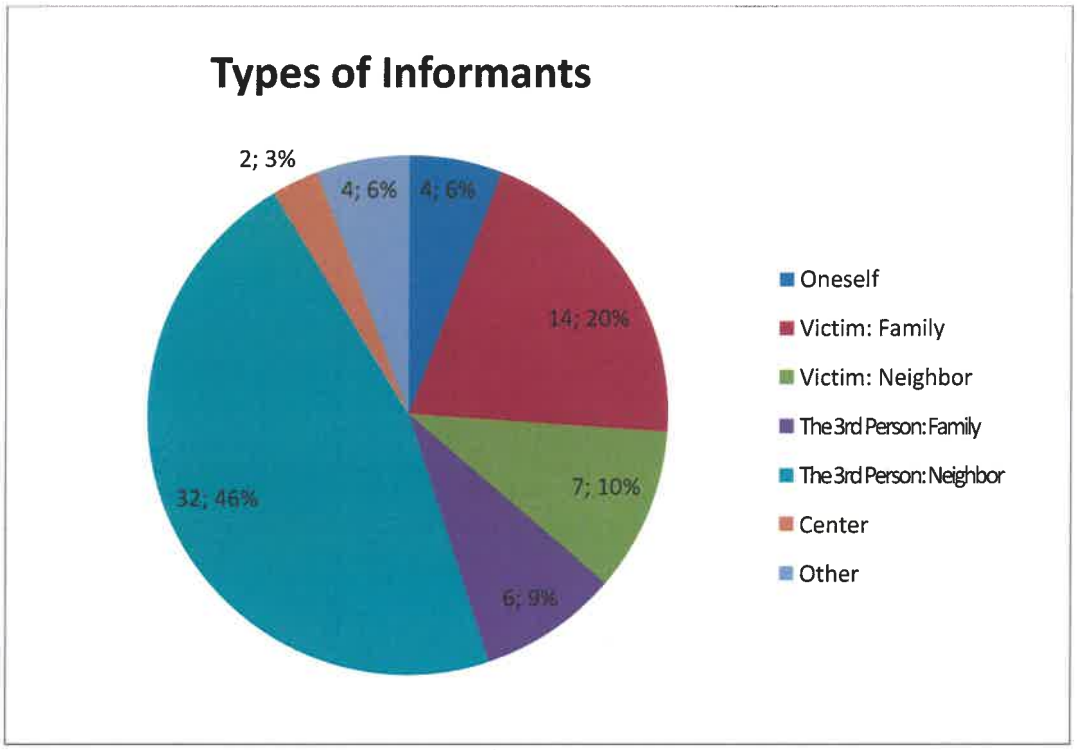

Figure 9-1

According to the chart, almost half of the informants are third persons who are not closely related to the victims. They are mostly neighbors who live in the same town in which the victim(s) live. They had watched for a long time and finally decided to inform the program. The number of cases of informing by victims' family or neighbors is almost one-third of the total.

The chart data raises several interested questions: Why is the percentage of victim's informing lower than that of third persons' informing? It is common sense that the victims or victim's family report to the police or inform some center. But, the chart data is contrary to common sense. The high percentage of third persons informing shows that the social consciousness to save and protect victims is strong in Korea. This percentage is higher than the writer's conjecture. Before analyzing the data, the writer guessed that the percentage of third party informants would not be high because of Korean culture. In Korean culture, as mentioned earlier, third person's interference is not considered a virtue. Because many incidents of domestic violence are accepted as just family matters, the writer thought that the percentage of third person's informing or reporting would be low. Fortunately, however, more than thirty percent of the total number of informants were concerned neighbors.

Environmental Healing

In relation to environmental healing, the SOS 24 Hours program is very helpful because the program format includes the analyses of the Solution Team, in accordance with the guidelines for staff of the program as they go to visit the victims. Police, government administrators, doctors, counselors, etc. usually accompany the visiting team. Enough time was devoted to solve the problems. Some cases were broadcast again as follow-up programs. Victims were often met at shelters, and offenders were interviewed for new information or another aspect of the story (they were usually in hospital or care centers). These efforts added to understandings that healing is needed not only for the victims, but also for the broader society.

Environmental healing is concerned with the healing of patients in terms of their relational involvements in society: Illnesses are not only healed by licensed physicians, but also through the caring of his/her family and friends in a sound society. After healing, the patient should not be put back into the same society in which (s)he was offended. Thus, human healing needs to heal the patient and transform the society in which the incident happened. Some patients physically cured of some diseases, when put back into the same social environment, very soon become ill again. Therefore, environmental healing is very important for the holistic healing in any nation in the 21st century.

Myung-Soo Lee, M. D. classified healing as two parts: one is holistic care, the other is social care. Holistic care includes, on the one hand, medical, psychological, and spiritual care, and on the other social care. Lee excels among writers in the field in creative emphasis on the social care aspect of holistic healing. The following figure shows his unique concept of holistic healing.

Figure 9-2 shows that holistic healing is thorough with an interaction among physical, psychological, spiritual, and environmental healing. Environmental healing needs to be socially transformed so that it can be called social healing. Lee defines the meaning of healing within the context of the

> Christian's view of the history of mankind from the perspective of the Creation, Fall, Restoration and Consummation. Likewise Christian healers try to understand health, disease, healing and wholeness from the same perspective. Also, they understand Healing as an ongoing process of restoration. Healing ministry is the process of restoration: From the fallen state to the creation state, from the abnormal state to the normal state, from the pathological state to the physiological state, from the broken state to the wholistic state, from the disordered state to the ordered state, from the alienated state to the reconciled state, from the disharmonized state to the harmonized state. So, wholeness and salvation are like both sides of a coin. If we understand human healing as human

salvation, and social healing as social salvation, the actualization of both healings can be understood as "Your Kingdom come. Your will be done on earth as it is in heaven"(Matt. 6:10).[1]

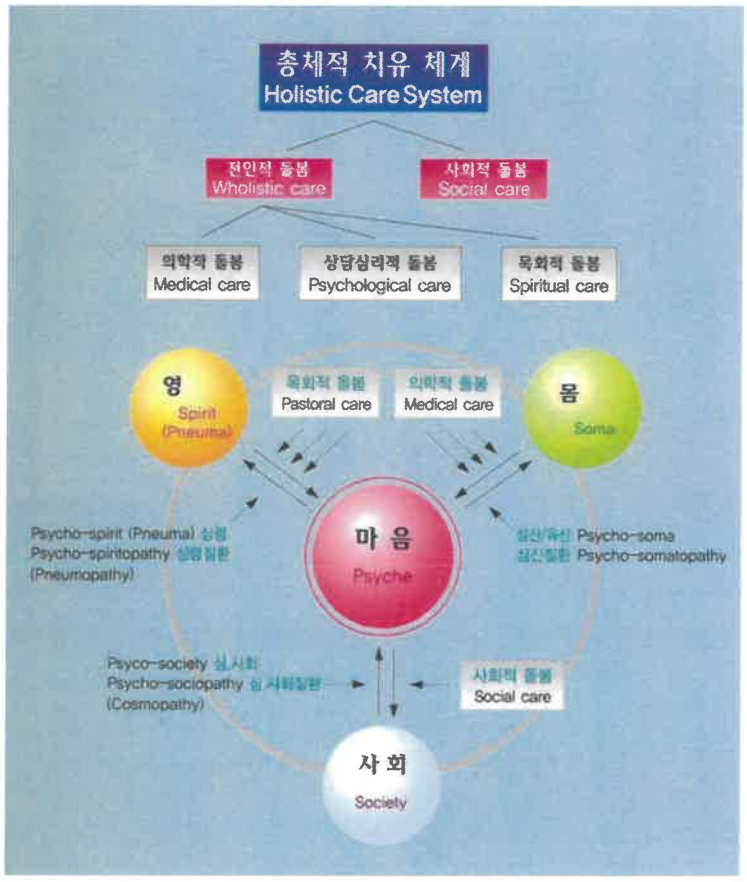

Figure 9-2[2]

Lee deals with holistic healing as one side of the coin, and the remaining healings, (physical, psychological, and spiritual) as the opposite side of the coin. Consequently, his view is that environmental healing is very crucial in the holistic healing of humankind.

James Alison's interpretation of John 9:1-41 also gives crucial lessons in relation to environmental healing. The passage is the story of the healing of the man blind from

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[1] Myung-Soo Lee, *A Note of Lectures on Holistic Healing* (Seoul: Kun-Yang University, 2006), 8.

[2] Chan Ki Kim, "Spirituality and Healing in the Holistic Healing Ministry," in *The 3rd Symposium of Holistic Healing Missiology* (Taejon: Kun-Yang University, 2008), 6. Kim quoted from Lee's lecture note.

birth. He interprets the passage as "inclusion." His argument is as follows:

> Jesus' attitude is far removed from magical thinking: not only is it far removed, but he gives us a lesson in the subversion from within this mentality. He proceeds to carry out an inclusion. First, he spits on the earth, and from the clay he makes a paste and anoints the blind man's eyes. Here there is a Hebrew pun, disguised by the Greek of the text. Clay is *adamah*, and it is that from which God originally made *Adam*, humankind, in Gen. 2:7. So, here, what Jesus is doing is the act of finishing creation. The man born blind had probably not been brought to the fullness of creation, and Jesus finished off the process by adding the missing clay. The blind man still does not see, and Jesus sends him to a pool where baths of ritual purification take place, and when he comes out, the blind man begins to see. Now, this question of the pool of Siloam is interesting, because it is normally interpreted as a reference to the waters of baptism, and I do not think that there is anything wrong with that, because baptism is (or should be) the rite of inclusion *par excellence*. However I think that what is important here is not the allusion to the rite, but the inclusion: it is from his bathing in a Jewish pool that the blind man comes to be fully included in the Jewish people, and this is beautifully shown in the text."[3]

Alison admits that Jesus' action of making paste and anointing clay on the blind man's eye proclaims the finishing of God's creation; this is the typical action of inclusion. Furthermore, Jesus telling the man to bathe his eyes in the pool of Siloam also shows "inclusion" because bathing in the Jewish pool makes him to be a human being in Jewish society. According to Jesus' conception, the real healing is the man's being accepted as a human being in the society in which he was born and raised as well as abused. Accepting him is showing that the others, who had not accepted him as a human created by God, should repent publicly. The repentance of the people who did not accept him as God's son strongly depends upon the blind man's real healing and the salvation of the others as

[3] James Alison, "The Man Blind from Birth and the Subversion of Sin: Some Question about Fundamental Morals," *Theology and Sexuality* 7 (1997), 86.

well. About this issue, Park explains real repentance and victims' forgivingness as justification by love:

> The perspective of *han* suggests the inclusion of the other side of repentance-the forgivingness of victims … Without the forgivingness of the wronged, the reconciliation between the wronged and the wrongdoers and between God and the wrongdoers is incomplete … From the point of view of *han*, repentance involves not only a vertical aspect of relationship with God, but also a horizontal aspect of relation to other human beings. No one can have true repentance by turning to God without also turning to his or her neighbor.[4]

The good news should not be prejudicial to either side, to the offended or the offender in terms of real salvation. Real salvation to the offenders begins with their repentance while the healing through the offenders' repentance is needed by the offended. To build a bridge of reconciliation for God, the offended, and offender which was broken by and through the offender's assaulting, the repentance of the offender and the victim's forgivingness must be offered simultaneously.

Therefore, environmental healing does not appear just once in the process of healing, but is a continuing aspect in the whole process of healing. It includes the relationship of patients and all physicians and medical staff in the hospital, the relationship of patients and their families and those who are related to the patients, relationship among patients as victims, offenders (humans or society as the environment in which the patients were ill), and God.

The man blind from birth in John 9 had been excluded since he was born. Alison describes how the man born blind in his society:

> There was a man who had a defect … This is not only to be excluded from a particular human good, but it is also, by being

[4] Park, *Wounded Heart of God*, 91-92.

> defective, to be excluded from a fullness of participation in Israel. His physical defect was also a cultic impediment, because only flawless people were permitted to serve God's cult just as unblemished lambs were needed for sacrifice). A son of Aaron, for example, a member of the priestly caste, could not officiate at worship if he had a physical defect. However, in matters social a purely ritual exclusion does not remain at the level of the purely physical. Since ritual has to do with the maintenance of the purity and goodness of the group, so a physical defect which implies a ritual defect also implies a moral defect. In this way, the disciples, as ordinary people of their time and circumstances, deduced form the blind man's state some kind of moral problem, hence their question: 'Who sinned that this man be born blind?' Again, notice the route which the logic follows. The defect excludes: that which excludes from the group also excludes from the way in which the group makes itself good; whence it is deduced that that which excludes has a serious moral cause. In this way, the result of the process, the fact of being excluded from the goodness of the group, is taken as a cause, and by cause, the reader is to understand, fault: 'Who sinned?'[5]

Alison's analysis shows how society and environment can exclude persons who are ill. Social evil which would not exist if human insights were observed actually inflicts humankind every time everywhere. If society is not transformed by God's holy rule of creation, the greedy in society could cause it to act as a social evil. Groups ruined by greed try to keep their fortune even if others are sacrificed. In order to keep their castle, which was once founded in history, and to sustain it continuously, groups are ready to use any means to downgrade others. Furthermore, some ignorant people in the society, under the influence of the greedy group, fail to see realities which can be affirmed by God. J. Jeffrey Means defines the evil in the faith group:

> One of the few places evil has been consistently mentioned has been within communities of faith. At the same time, the church and religiously committed individuals have tended to leave evil unacknowledged as a part of their own worlds and to ignore and

[5] Alison, "Man Blind," 85.

> deny the depth of evil's impact on people … When those of us in the church deny and ignore the potential for evil that resides in every person, we contribute to the church's failure to address evil in its most basic form and to provide leadership in confronting evil.[6]

Means explains that even the disciples did not see reality and asked who sinned. The man blind from birth had been excluded by a religious group in the society. Furthermore, the disciples, due to the continuing influence of the religious group, could not see the reality that God wanted them to do for him, for others, and for the society; they just raised a question of whose sin caused the man's blindness.

Alison further explains the religious group's attitude of exclusion toward the blind man even after he was healed and regained his sight:

> The Pharisees use the word 'we' to exclude the former blind man's 'you': 'You are his disciple; *we* are disciples of Moses', That is to say their 'we' is defined by contrast with 'you'. However the former blind man does not accept their game, but he answers in terms of an 'us ', counting himself in with the Pharisees: 'We know that God doesn't listen to sinners, but to those who worship him and do his will.' That is to say, he is debating in objective terms, starting from the common ground of being a son of Moses along with the Pharisees, and his position is very interesting: 'Not since the dawn of time has it been heard that anybody has opened the eyes of a man blind from birth.' Note John's code: 'from the dawn of time' means 'since the creation of the world.' Only the creator could carry out this act of finishing off creation, and if Jesus did not proceed from the creator, he could not have brought about this act of finishing off creation. The former blind man has perceived the full meaning of the clay, the *adamah:* in his person God was finishing off the creation of Adam.[7]

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[6] J. Jeffrey Means, *Trauma and Evil: Healing the Wounded Soul* (Minneapolis: Fortress: 2000), 9-10.

[7] Alison, "Man Blind," 87.

Even though Pharisees recognized that the former blind man's sight was restored by Jesus, they did not want to accept Jesus' healing as a miracle to bring God's blessing nor as acceptance of the former blind in their society. Their term, 'you' is to indicate that the man is the person out of their group, but the term ('we') of the former blind man is to show that he is at the present time a member of society. This kind of evil in religious groups is very dangerous and can destroy the cohesiveness of the society in which people live. If human society is corrupted, no patient can be healed or restored to health.

The Environmental Crisis

What is the vast evil in the 21st century? It is the environmental crisis all over the world. In order to heal each patient and help him/her to be healthier than ever, people in the 21st century should be seriously concerned about the environmental crisis. On October 1, 2007 *Newsweek* dealt with the greatest challenges on the globe: infectious diseases, the environment, sanitation and clean water, malnutrition and hunger, conflicts and crises around the world, education, reproductive and child health, human rights and religious freedom, natural disasters, and economic development.[8]

In relation to "Infectious Diseases," it reported that "some 300 million to 500 million people are infected with malaria annually, and African children under 5 are 75% of those who die." Another global health threat, tuberculosis, kills 2 million a year.[9] People in Western society do not take it seriously that malaria and tuberculosis still kill so many people in the world because they have not heard of incidences of these diseases in their society.

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[8] Mark Bain, "Our Greatest Challenges," *Newsweek,* October 1, 2007, 65-68.

[9] Ibid., 65.

Concerning "Sanitation and Clean Water" the report says that "globally, 1.1 billon people lack access to clean drinking water, and 2.6 billion lack adequate sanitation, resulting in high rates of diarrheal diseases."[10] Access to safe water is strongly related to human physical health. Thus, human beings need to have clean water to have a healthy and happy life.

In reference to "Malnutrition and Hunger," the report states as follows:

> In 2005, 31% of children in developing countries suffered from stunted growth due to malnutrition, which can cause a host of developmental disabilities. Such malnutrition (not just lack of calories but also insufficient amounts of critical nutrients) is severe in South Asia, where 45% of children under the age of 5 are underweight. Malnutrition – and its long term effects – continue to devastate sub-Africa as well.[11]

By contrast, in rich nations the issue of overeating is one of the most serious social problems whereas malnutrition is the most serious social disaster in the poor nations. Imbalance in provision of food on the globe is one of the great challenges to be solved, with greater generosity by the richer nations as a part of the solution.

On the issue of "Reproductive and Child Health," the report states as follows:

> Childbirth is the leading killer of women in the developing world, and the risk of death related to pregnancy and birth in developing countries is 1 in 61; in the developed world it is 1 in 2,800. Some foundations fund programs to improve access to emergency obstetric care. Other projects focus on training local caregivers and educating mothers. And two third of newborn and young-child deaths – more than 6 million every year - are preventable.[12]

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[10] Ibid.

[11] Ibid., 66.

[12] Ibid.

The worst is that the grants for reproductive and child health were around 2.3 billion US dollars in 2002, but in 2006 it was less than half of that sum.[13] More population but fewer grants is the serious issue relating to reproductive and child health.

In relation to "Economic Development" the reports states:

> In 1990, almost 32% of people in developing nations lived on less than $1 a day; by 2004, it was 19.2%. Microfinance, which gives the poor small loans to start self-employment projects, has helped. Grameen Bank of Bangladesh has given more than $5.3 billion to nearly 7 million borrowers. But while Asia advances, Africa lags.[14]

According to Robin Grimble, three billion people, or half the world's population, live on less than 2 dollars a day and two billion people on less than one dollar a day.[15] Such extreme poverty prevents people from getting adequate health benefits.

Complicated ecological issues are strongly related to the economic system in the society as the others issues are also related to economic systems too. Thomas N. Finger analyzes the complicated ecological issues relating to social structure in which economic systems exist:

> Economic systems, even if they are recommended for promoting balance, advantage some to others' disadvantage. Meanwhile those oppressed by the social order seek to retaliate, and all its structures are troubled by revolution, war or the threat of them. In these ways, many individuals and groups feel estranged from, and victimized by, those very social structures within which they participate. How is this alienation related to psychological ecological alienation?

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[13] Ibid., 67.

[14] Ibid., 68. (cf. In his article, "Rural Poverty and Environmental Management: A Framework for Understanding," in *Transformation* 19/2 April 2002, p. 122, Robin Grimble asserts that "income-based measures do nothing to show factors often associated with poverty such as the prevalence of disease, low life expectancy, inferior housing and poor education and diet. In consequence broader definitions have been developed that include a bundle of indicators such as the standard of health, education and wealth.") Nonetheless, Bain's work in *Newsweek* is meaningful to study environmental healing.

[15] Grimble, "Rural Poverty," 121.

> The connection is largely circular. The psychological desires of people energize social systems while social systems shape and channel those desires. Today our main economic system, considered in and of itself (as unmodified by other forces), aims to produce as much profit as possible. Thus it seeks to break down all social and cultural forces which hinder its production, marketing and exchange activities. It regards nonhuman nature chiefly as raw material to be turned into wealth and thus as an object or obstacle to be mastered.[16]

There is a big gap between humans' desires to produce the cheapest product and what humankind is in accordance with a belief that it is of God's creation. When an individual feels sociocultural factors are stronger than himself or herself, (s)he retreats rather than trying to transform the distorted evil society. Furthermore, a human being as an individual also easily leans toward earthly desires. Thus, in order to solve the environmental crisis on the universe, human beings first need to transform their concepts.

Real Solution in Environmental Healing

World crises are not one-nation issues involve relations of nations to each other. However, many people and groups are not concerned with environmental issues because they seem to consider them to be global issues rather than their own concern. In order for a world crisis to be considered a personal matter, human beings need to have a new commitment to heal people and the earth in which they live. Ian Barbour stated the problem as follows:

> In place of the orthodox separation of man and nature and the existentialist retreat to inwardness, a new awareness is developing of man's interdependence with the whole web of life. This is, of course, partly a lesson learned from biology. The same four bases

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[16] Thomas N. Finger, *Self, Earth, and Society: Alienation and Trinitarian Transformation* (Downers Grove, IL: InterVarsity, 1997), 362-63.

> make up the DNA of all living things. Our genetic line goes back unbroken to the earliest organisms. We are, so to speak, thousandth cousins of an amoeba. We are kin to all creatures, sharing a common history, participating in a long and slow creative process. Man threatens to destroy in a few decades a fabric of life which has taken five billion years to come into being.[17]

Barbour asserts that Christians need to change their concept which has dominated humankind until recently. Once human beings have the new understanding that all human beings are kin to all creatures, ecological issues can be solved one step at a time.

The other concept, the earth is the body of God, which has been violated since the Industrial Revolution, helps us to be concerned with the environmental crisis in the 21st century. Aruna Gnanadason explains why the earth as the body of God has been ruined by humans:

> The urgency to speak of an earth ethic comes from what we have done to the earth - the body of God is wounded. It is in the present phase of industrialization that the impact of our profligate use of the resources of the earth has been most evident. Large-scale deforestation and desertification, a considerable reduction in habitat diversity and a concurrent negative impact on bio-diversity; a heavy over-harvesting of resources; and for the first time ever the use of synthetic chemicals, deeply affecting the bio-geo chemical cycles and the climate, have all increased in the last few decades. In just the last two hundred years, with the beginning of the Industrial Revolution, i.e. in one-fiftieth of the time that human beings have spent husbanding plants and animals, ecological deterioration has been profound. There has been a quantum leap in the use of energy, with heavy demands on non-renewable resources (coal and oil) and also the newly discovered nuclear energy.[18]

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[17] Ian G. Barbour, "An Ecological Ethics," *Christian Century,* October 7, 1970, 1181.

[18] Aruna Gnanadason, "Yes, Creator God, Transform the Earth: The Earth as God's Body in an Age of Environmental Violence," *Ecumenical Review* 57 no.. 2 (April 2005): 161.

Gnanadason sees why the body of God has been ruined. Humans' imprudent exploitation, with their industrial mind set, has pushed them to violate the body of God. As a result the earth is wounded as much as the humans who have misused it.

To understand ecological theologians' term "body," the readers needs to distinguish between the term "body" with an ecological viewpoint and the word "body" in common usage. This is *soma* so to speak, but that has an expanded meaning made by ecological theologians. Sallie McFague, one of the ecological theologians in the United States, in her book, *The Body of God: An Ecological Theology*, defines the meaning of "body" in ecological perspective:

> The use of the model of body as a way of interpreting everything that is, from an atom to the entire universe, stretches the notion in both directions: neither an atom nor the universe is a body, strictly speaking. The primary base or meaning of the model is our own bodies as well as the familiar bodies of other animals we see about us. Yet we do speak of any solid bit of matter, large or small, any material thing as a "body," and from what we are leaning about evolutionary, ecological interrelatedness and interdependence, it is appropriate to do so: the atoms in *our* bodies were formed in the "bodies" of the early stars. Body does not, therefore, necessarily mean a living body, although that is its primary meaning; moreover, the lines between nonliving and living in evolution as well as their interconnectedness in ecosystems support the use of the model as a broad interpretive lens … Body is the closest bit of matter to us (it *is* us); it is important to us beyond all telling; it gives us the greatest pleasure as well as the greatest pain we experience; it knits us together with all life-forms in networks of shared suffering and joy.[19]

For ecological theologians, the term "body" includes the *soma* of humankind, the bodies of animals, and all other forms of "bodies."

Their expanded meaning of the body concept gives a crucial insight into the healing of humankind. Even though the writer narrows discussion to a concern for

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[19] Sallie McFague, *The Body of God: An Ecological Theology* (Minneapolis: Fortress, 1993), 17-18.

humans' healing here, the writer can get an important insight from the ecological theologians' "body" concept. It helps people to consider human healing more effectively in an ordinary healing process in any situation as well as in clinical medical settings. Physicians and other medical clinical professionals need medical tools to examine patients and also to use blood pressure gauges, weighting machines, microscopes, operating gowns, injectors, gauzes, medical supplies, and medical appliances. None of these has any form of soul or mind. Each of these solid or liquid materials is forms of materials which are not living but inert materials. In terms of having no mind or soul, these are different from human beings who have body, mind, and soul. However, in terms of healing a patient, these materials are very important. These have value as do clinic professionals in the hospital setting. Without these material things, the patients would not be healed completely, or would die sooner. By the same token, ambulances are important in the process of patients' healing. Without them, it is very hard to save patients' lives in an emergency.

The ecological theologians' main concern is nature and other creatures' lives; because these all are strongly related to the well-being of humans. The issue of "green" nature is strongly related to human life. Contaminated water threatens human life directly. Thus ecological scholars are concerned with ecological crises in the 21st century. But, the writer, without going as far as they do and narrowing the point of the issue here, believes that humans still need to value all material conditions as if each has a mind or soul.

Readers may have another question concerning how many ecological scholars use the notion of "body." Why do they mention "body of God"? Is it OK for them to use the term "body of God" to refer to the "earth"? McFague argues in this matter:

> What if we dared to think of our planet and indeed the entire universe as the body of God? Since we now know that our bodies and spirits (or minds, souls) are on a continuum, is it so odd to think of God as embodied, since the Western tradition has always considered God in terms of personal agency (as having a will, mind, and spirit)? Remember that we are thinking analogically or metaphorically, that is, extrapolating from our own experience, what is familiar to us, in order to speak of what we cannot experience or know directly. We are not describing God as having a body or being embodied; we are suggesting that what is bedrock for the universe - matter, that of which everything that is is made - might be, in fact perhaps ought to be, applied to God as well… At this point, we are only trying to free our Western, spiritualized, body-hating minds to consider the possibility.[20]

Although God does not have any form or body shape, the biblical writers described God as a personhood who has will, mind, and spirit. By the same token, nature could be a personhood and formed as an embodiment of God analogically and metaphorically.

Sallie further argues for the model "body of God":

> The model of the universe as God's body, composed of billions of different bodies, implies that all are valuable. The theocentric-cosmocentric view implicit in the organic model is radically inclusive: God loves the entire creation and finds it valuable. The Christic paradigm suggests a further shaping of the body, with particular attention to those parts of the body that hitherto have been excluded by human sin.[21]

Even though she does not use the term "universal" love of God, Sallie explains her model of "body of God" with the notion of universal love of God to be extended to the entire creation.

Gnanadason and McFague, as feminist theologians concerned about women as victims in any type of human cultures, deal with the environmental nature (or earth) as

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[20] Ibid., 19.

[21] Ibid., 172.

victimized by human offenders in history. In their view, nature needs to be healed because it has been abused for a long time by human assaulters.

With the ecological scholars' viewpoint, we need to handle the issue of animal abuse and slaughter. From an ecological perspective, Park emphasizes the *han* of animals and nature and need for further healing of them. Animals and nature, although created by the same God who created humans, have been abusively treated by humans. But they cannot protest against the oppressing powers. They can only groan over them. How can we describe such a miserable condition of animals and nature? There is no term to describe it. The inexpressible pain of 'speechless" animals and nature is for Park a kind of *han*.[22]

Park sighs at slaughter. Today's worldwide trend is to replace small family farms with "factory farms," where the production of livestock, poultry, and fish is confined and concentrated.[23] Chickens, pigs, and the other poultry raised in factory farms are not the same animals which we saw in nature in the past. The billions of animals raised in factory farms have been treated as the mere living lumps of meat. Park describes this as follows:

> The billions of animals raised in factory farms have physical and behavioral problems. One of the most glaring cases is confinement of veal calves. Separated from their mothers just days after birth, the calves are caged in a tiny space that impedes them from moving more than a few steps. Naturally gregarious calves are isolated, unable to stretch or lie down comfortably for the entire four months of their lives. Against their normal sucking habits, the calves are fed from buckets, so they neurotically suck and chew their crates. With no pain relievers, male calves' testicles are cut from their scrotums. Beef cattle are also pumped full of drugs to make them grow faster. Liver abscesses in slaughtered beef cattle result from aggressive grain-feeding programs. Beef cattle get

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[22] Andrew Sung Park, *Triune Atonement: Christ Healing for Sinners, Victims, and the Whole Creation* (Louisville, KY: Westminster John Knox, 2009), 101.

[23] Ibid.

> antibiotics on a regular basis to ward off disease. Lots of feedlot owners simply give sick cattle higher doses of antibiotics in an attempt to keep them alive long enough to make it to the slaughterhouse.[24]

Park articulates more miserable conditions of other animals. What has been performed by humans constitutes shocking violence against animals. All animals in factory farms have been treated as if they were no longer animals. The Hebrew Bible prohibits the neglect of animals or causing intentional and unnecessary suffering and pain to them.[25] God has not allowed humans to treat animals abusively nor inflict suffering on them. Moreover, animals as the weaker creatures suffering more than humans are to be cared and loved by humans as the stronger. Andrew Linzey argues as follows:

> According to the theological doctrine of animal rights, then, humans are to be the servant species: the species given power, opportunity and privilege to give themselves, nay sacrifice themselves, for the weaker, suffering creatures. According to Sullivan, the churches must refute "any assertion of moral equivalence between humans and animals." But I, for one, have never claimed any strict moral equality between humans and animals. I have always been a bit worried by Peter Singer's view that animal liberation consists in accepting "equal consideration of interests" between humans and animals. In my view, what we owe animals is more than equal consideration, equal treatment or equal concern. The weak, the powerless, the disadvantaged, the oppressed should not have equal moral priority but greater moral priority. When we minister to the least of all we minister to Christ himself. To follow Jesus is to accept axiomatically that the weak have moral priority. Our special value as a species consists in being of special value for others.[26]

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[24] Ibid., 103.

[25] Ibid.

[26] Andrew Linzey, "The Theological Basis of Animal Rights," *Christian Century*, October 9, 1991, 908.

Linzey asserts that human beings as stronger, richer, and thus servant beings need to sacrifice themselves for animals. While Sullivan insists that humans and animals have equal rights, Linzey goes further saying that animals as the powerless, oppressed, and weak should have a greater moral priority than humans do. He sees the reality that practically there is no equality between humans and animals. Human beings have dominated animals since the Garden of Eden. Therefore, Linzey does not want to deny the history, but to argue that humans should consider themselves as servants for powerless creatures.[27] He argues that human beings now need to give up their beneficial position and suffer for the animals as Jesus took the way of sacrifice by accepting all suffering for our salvation. His theological position is that all lives of animals do not belong to humans, but to God.[28]

Christians have ignored the *han* and suffering of animals and of nature until recently. The universe created by God has been broken a lot by humans' selfish action. The humans' selfish actions have caused climate change, acid rain, and contamination of water, air, and soil.[29] Considering these ecological disasters, human beings are affected by their groaning based on their *han*; it is closely connected to humans' sins and global disasters. In order to heal humans as well as all other creatures through fulfilling the holistic vision of God's restoration of all creation, human beings need to remove pollution from the natural world.

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[27] Linzey, *Animal Theology* (Urbana, IL: University of Illinois, 1995), 133.

[28] Ibid., 28.

[29] Park, *Triune Atonement,* 100-101.

As examined above, the ecological crisis is world-wide. It is time for Christians to be concerned with this issue so that all creatures may be healed by the Holy Spirit according to God's providence in creation.

Conclusion

Closing this chapter, the writer summarizes what he argued in this chapter.

First, in order to heal the sick and make them healthier than ever, the process of healing needs a concrete cooperation system among the sick, the caregivers, and all other people who are related to the sick (family, friends, and the others). Healing is not based on only the good relationship between the sick and the medical providers. It is taken for granted that there should be cooperation among medical caregivers, physicians, nurses, and other staff. Furthermore, it also requires an interrelated caring among the sick, the family of the sick, and the others such as friends of the sick, who have interrelations with them. Still further, is a reconciling relationship between the sick and the victim and any offender who assaulted the sick needs to be shown. If the offender repents of his wrongs against the victim, the illness of the offender will be healed sooner than if no reconciliation happened.

Second, for more effective healing of the sick, the society in which the sick were victimized needs to be transformed. Without social change, such illnesses will be repeated until the society is transformed. This stage is beyond individual concerns. It requires community efforts or more widely national efforts.

For an example, the rape case of an 8-year-old girl rattled the nation of Korea in the Fall of 2009. Many people were angry toward the judiciary and the convicted 57-year-old rapist. He had raped an 8-year-old girl, and as a result, "the victim lost 80

percent of her colon and genital organs. The rapist is now in prison, serving a 12-year sentence recently confirmed by the Supreme Court. When this fact recently came to light, some 400,000 citizens filed a petition asking that the man serve a maximum penalty and financially compensate for the damage caused."[30] If the law related to rape in Korea is not changed and made similar to those in Europe and the USA, similar cases will be happening in the future. Citizens signed the petition, citing some cases in the US and that its Jessica Lunsford Act and Megan's Law and requested that the rapist be charged with the maximum penalty.

The healing of victims who were insulted and damaged by such brutal crimes strongly needs to change as does the society in which the assaults took place. Without the transforming of society, the healing of the victims cannot be thorough or complete. Environmental healing needs to be considered as one element of holistic healing.

Third, Christians need to work for environmental change. This issue goes further than one nation's concern. It requires all people on the earth to be involved. Missiologists especially have shown little concern for this issue even though they believe in the proclamation of salvation to all nations. William Jenkins' analysis is very helpful in considering this matter of the missiological perspective:

> Missiology rarely discusses the significance of earthly context or ecological dynamics for mission theology. For all its attention to culture, missiology seems to have little to say about the landscapes formed by ecology and culture in reciprocal relation. Insofar as missiology remains extraterrestrial, abstracted from geographic context, it struggles to make missional sense of environmental problems or to interpret emerging Christian responses to the challenges of sustainability … What we need now is an ecology of mission that can show how environmental issues matter within the

[30] http://joongangdaily.joins.com/article/view.asp?aid=2910833.

practices of following God's love across terrains.[31]

As he mentioned above, missiology now needs to consider ecological risk more seriously than ever before. Because missiology is concerned with the proclamation of God's salvation all over the world, the missiological task is to ask Christians to transform their minds so that they can realize what God's real salvation to all nations is. Without any effort toward ecological endeavor, the mission of church in the 21st century will not be successful. Proclamers of God's Good News now need to raise their voices in support of all wounded persons and creatures on earth. Jenkins argues further on this matter:

> Anthropological interconnectedness calls for missiology to offer a critique of the way environmental degradation systemically deforms personhood. Some theologians have critiqued capitalist and consumerist disciplines of desire, referring to the way economic systems shape or deform conceptions of personhood. So too can physical environments discipline human desires or deform human capacities. Missiology can develop theological critiques of this form of systemic oppression by reconsidering the significance of mission among communities living in especially degraded places ... Missiology faces special demands, however, in meeting the theological challenge of place, for it often works from biblical tropes of itinerancy, homelessness, exile, and global commission ... at its best it animates a missional restlessness that reflects God's restless, universal love for the whole world. Indeed, missiology often works to keep the church's theology from settling into rigidity by maintaining a stream of global engagement with difference.[32]

The ecological issue is the most crucial one in the present world just because all humans face the world threat relating to it. If the church wants to proclaim God's salvific acts

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[31] Willis Jenkins, "Missiology in Environmental Context: Tasks for an Ecology of Mission," *International Bulletin of Missionary Research* 32, no. 4 (October 2008): 176-77.

[32] Ibid., 178-79.

through history, it needs to recover the perspective of salvation as God's restoration for humans and all other creation. Churches need to teach that humans are made of dust and will go to dust. Also, the church should teach humans to have a sense of equality with any other creature. We need to escape from the superiority complex. If humans fail to care for all God's creatures, humans will lose the place to go when they breathe their last. They would not re-encounter God at all.

In the 21st century, the task of missiology is clearer than ever. Missiology should be concerned with all ecological issues. The earth, as created by God, the Creator, is the "Body of God" which is to be cared for and loved by Christians. Above all, for all human beings' health Christians need to cooperate in transforming and healing endeavors confronting ecological risks. Environmental healing should go forward in the sense of holistic healing.

CHAPTER TEN

SPIRITUAL HEALING

Among 79 cases of SOS 24 Hour programs there are three cases related to religious institutions; all three were related to Protestant churches. Very few of the religious institutions considered what the program dealt with as very sensitive issues in Korea. Some major religions, such as Protestant Christianity, Roman Catholicism, and Buddhism, suffered a lot when Korean society went through the process of democratization. In the past many members of the main religions demonstrated against governmental tyranny. As a result, the government and the main religions were pitted against each other. However, the governmental tyranny surrendered to the all-Korean-People-Movement on June 29th 1987. Even though Park's government, Chun's government, and Rho's government had continued their oppressive political measures until June 1987, they could not go further. President Rho declared that the government would accept all the people who had demonstrated. As a result, many prisoners of conscience, religious people from the Catholic, Protestant, and Buddhist religions were released. After that, in Korea anything dealing with religious issues was considered to be so sensitive that most media and TV broadcasts avoided them. Thus the SOS 24 Hour program would be careful in dealing with issues involving religious institutions.

Case 1.

In the 115th program, "An accommodation of the disabled in which only junk food was provided," SOS 24 dealt with a mistreatment of a disabled person by a couple.

One day a SOS 24 team member had a call from a person who was introduced as disabled. The person reported to the team that he had not received any wages for fifteen years. He escaped from that home recently, but there are many disabled people in such situations of oppression. Thus, he urgently asked them to work for all other disabled that face mistreatment in residential group homes.

Such poor treatment in group homes had been very well known in that province. Many persons have supported one such home run by a retired Protestant pastor. When the SOS 24 team visited it, the couple showed them a new building built by their own labor. Another building beside the new building was very old and dirty. One strange thing was that there were no persons in the new building. Instead, all residents were housed in the old and dirty one. The temperature on the day the SOS 24 team visited was very low and the building very cold. When the team checked the temperature in the rooms in which all the disabled were living, they found it to be very cold. It would not have warmed up at all during the day. Behind the building there was a big locked room. Even though the SOS 24 team asked the couple to open the room, they refused to do so.

The SOS 24 team wanted to interview the disabled residents at random. However, no one was willing to do it. All were afraid of something and displayed anxiety and fearfulness. The SOS 24 team visited the governor to see if the accommodation has been supported by the government. Much support has been provided both by the government and by many private citizens and groups. Some governors exalted the couple to the skies: They said, "there is no one else like this couple. After their retirement they have sacrificed so much for the disabled." However, the documents of agencies both governmental and private support cast a big doubt on this appraisal of the couple.

Furthermore, the team recognized that the couple's son and two daughters-in-law had been paid without really working. When the team asked where the son and the two daughters-in-law live, the couple responded that they live in Seoul very far from the province in which the accommodation is located.

Finally, after a long investigation and many suspicions, the SOS 24 team contacted the police. The police visited and forced the couple to open the locked room. Both the police and the SOS 24 team were shocked when it was opened. In it were hundreds of sacks of rice, Ramyun boxes, and other food boxes. Asked why many rice sacks were there, the wife of the retired pastors answered that her hobby is collecting rice sacks. Some food boxes had already expired. The police made a charge against the couple and they were arrested later.[1]

Problems

The owner of that accommodation is the retired pastor couple. Pastors and pastor couples receive a lot of respect in Korean society. Usually, pastors and pastors' families live lives of sacrifice for others. In the past many lived in such poverty that many children of pastors did not want to become pastors. As the churches grew, the mood and situation changed. In the past, a pastor's job had been just a step above a barber in social status. It was almost below the position of a Korean woman. However, the pastor's social position has now changed so that pastors are now as respected as are judges or lawyers. In opinion surveys conducted in the 1980s and 1990s the pastor's job was ranked third or fourth highest of all jobs. Even though many churches in rural areas were very poor and not well run, ordinary people did not know the truth.

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[1] SBS, *The 115th VCR of "Urgent Call-Out SOS 24 Hours"* broadcasted on March 18, 2008.

Even in God's church, when a church becomes big, that is regarded as a success. Success or failure thereafter has been measured by the budget. Many, but not all, pastors have thought that their ministry would be valued according to the number of church members and their financial support. The meaning of "spiritual" has changed to include "growing," "richness," and so on. The effort of seeking the real meaning of "spiritual" has been downplayed.

The retired couple should have done their job as God's servants. They should have served and helped the disabled rather than embezzling from them and abused them. They should have provided good food for all the disabled every day rather than put it aside until it was rotten. They should have hired well-qualified persons as helpers. They should not have cooked the books and falsified the accounts. They should have considered God rather than mammon. They should have known the meaning of the passage: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24, KJV)"

Also, the people the couple helped were all disabled. They needed more love than any others. The couple should have loved them with all their hearts. All disabled should be supported even more and better than the non-disabled because the disabled are weaker members of society. However, many disabled have had abusive experiences. According to the North Chung-Cheong Rehabilitation Association those experiences have taken place even in shelters for the disabled. Figure 10-1 shows that there is some abusive violence toward the disabled even in the shelters for the disabled. As shown the Case-1, the disabled experienced much abusive violence even in the shelters in which they should be

supported and nurtured appropriately with love and charity. But, the reality is not what they want it to be. The following table shows the kinds of abusive experiences the disabled face:[2]

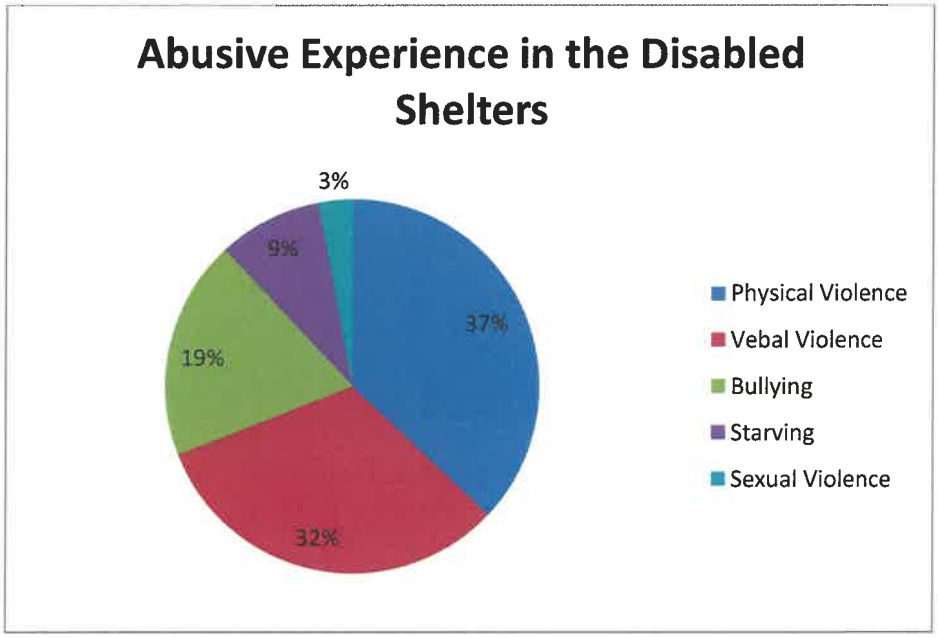

Figure 10-1

According to Figure 10-1, physical violence is the most common type of abuse. Assaulters can easily abuse the disabled who are incapable of fighting back. Often offenders attack the disabled person's weak point in cowardly and brutal attacks. The disabled are miserable because they cannot defend themselves.

Analysis

The retired couple could be applauded if you looked only at their fine building they had built and their many supporters. However, they missed the one most important thing in their lives--righteousness which is praised by God who sees our hearts and teaches us to let our left hand know not what our right hand is doing. The Korean law of

[2] Ibid.

the Disabled, article 62, reads: "The Disabled Welfare Agency will give an order for the improvement, and for the temporary shutdown or for a change of lordship for the closing of the facility whenever the disabled shelter or facility is found to be guilty of unjust accounting, or any illegal act such as human rights infringement, and of any other unlawful action" [my translation].[3]

The couple should not have committed an illegal act such as unjust accounting. Even though the couple was satisfied with what they gained materially, they should know that one day God will take everything gathered without consideration of his spiritual laws. Also, the couple should not have abused the disabled because it is unlawful to do so. The couple finally was accused by the Korean Association of the Disabled.

The couple's failure is an outgrowth of a Korean theological emptiness at the present time. Korean theology has been infiltrated by post-modern and pluralistic thinking. As a result, the real meaning of spirituality has disappeared. Talking about spirituality has been ridiculed. Korean churches need to recover the spiritual power poured out by the Holy Spirit. Now Korean Christians need to consider the "spiritual life" seriously because without it no Christian can live well. Spiritual healing, therefore, needs to be strong in Korean Christianity today.

Spiritual healing has usually been considered interchangeable with emotional healing. However, the writer distinguishes it from emotional healing. In this study, emotional healing is psycho/mental/emotional healing while spiritual healing is the healing that comes through a relationship with God and healing through Christian faith. Thus, psycho/mental/emotional healing is related to ψυχή (mind, soul) while spiritual healing is more related to πνευμα (spirit). Just as the human *soma* cannot be divided into

[3] http://www.law.go.kr/DRF/MDRFLawService.jsp?OC=lrzh&ID=187.

parts, the healing process also cannot be divided. Only in order for people to understand more clearly, this study deals with the issues one by one.

Meaning of Spiritual Healing

What is spiritual healing? The definitions differ even among various Christian denominations. There are differences between a traditional mode and a modern mode, or between Catholics and Protestants, or between fundamental wings and liberal wings.

Frank Stafford Davis defines spiritual healing in the traditional mode as follows:

> Spiritual healing in its traditional mode is a means of human transformation that may occur among individuals who are existentially bound together by powerful religious convictions and practices which serve to create a certain amount of social ostracism relative to mainstream religious and secular communities. The primary experiential bond in the traditional spiritual healing community involves the personal apprehension of an Unseen Order of cosmic significance which is understood to have a direct impact on the lives of human beings … Spiritual healing of the traditional type is constituted by a series of developments in the life of a believer who is personally involved in the ongoing life of a religious community which is held together by powerful social bond rooted in enthusiastic worship experience.[4]

Davis argues that spiritual healing of the traditional mode is closely related to the religious community even though the spiritual healing may happen personally. The personal religious life, in the view of the traditional mode of spiritual healing cannot be considered without a religious community. Therefore, illness in the traditional mode of spiritual healing is believed to have resulted from the individual being isolated. Through spiritual healing a person can be saved from isolation.[5]

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[4] Frank Stafford Davis, *Charismatic Christian Spiritual Healing: Two Cultural Contexts: An Existential-Phenomenological Approach* (Ann Arbor, MI: U.M.I, 1990), 222-24.

[5] Ibid.

Spiritual healing of the modern mode is more concerned with the individual himself or herself. Davis argues it as follows:

> Spiritual healing of the modern type is experienced as a process of personal growth in which the individual gradually moves toward a more self-conscious religious understanding of his/her life … In the modern mode of spiritual healing there is a singularly focused health problem which is emphasized in the healee's experience, but such a focus is always embedded within a more overarching story of self-discovery and personal individuation … The modern spiritual healee arrives at a distinct moment of spiritual healing as a person in crisis looking for both symptom relief and some type of more intellectualized understanding of why and how he/she has reached this particular juncture in life.[6]

Different from the traditional mode of spiritual healing, the modern mode is more related to the healees themselves. Thus, the experience of a healee will differ according to the experiences of individuals. Individuals in the modern mode emphasize that "a personal apprehension of the Unseen Order takes the form of an encounter with the Christian Savior Figure."[7] Illness in the modern mode considers illness as a sign or alarm calling for a reconsideration of his/her religious life.

Even though spiritual healing is a healing of the spiritual life, it is a "purely physical experience or even a mental experience."[8] Joel S Goldsmith argues as follows:

> Healing is finding an inner communion with something greater, far greater, than anything in the world; it is finding ourselves in God, finding ourselves in a spiritual peace, an inner glow, all of which comes to us with the realization of God with us, the presence and power of God felt. Resting in that peace, the body resumes its normal functions, and those functions are carried on by a power not our own. The body, then, begins to show forth perfect, complete health, youth, vitality, and strength, all the gift from the

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[6] Ibid., 254.

[7] Ibid., 255.

[8] Joel S. Goldsmith, *The Art of Spiritual Healing* (San Francisco: HarperSan Francisco, 1992), 13.

> Lord. Spiritual healing is the touch of the Spirit of God in man's Soul.[9]

Joel describes spiritual healing sensibly and three-dimensionally. God touches the human's soul and the functions of the human body resume appropriately. Thus, his argument that spiritual healing is a physical healing becomes more reasonable. The resumption of the human's body normal function then affects the emotions so that any individual who experiences spiritual healing is able to be at peace. Regularly experiencing God's presence has been accepted as spiritually health along with regularly attending worship services, and daily devotional life, prayer, and bible reading.

Spirituality in Neuroscience

Today people live in a more complicated world than in the past. Spiritual healing is needed also to be considered more academically in this scientific universe. To some scientific scholars, experiencing God is accepted as only the work of human brains. Scholars who study human behaviors usually examine the human brain as well as the animal brain. The brain is the crucial organization of the nervous system. Human behavior is based on communication in the nervous system. "The brain is complex beyond description."[10] "Experts believe that there are 100 to 180 billion neurons in the human brain. Obviously, this is only an estimate. If you counted them nonstop at the rate of one per second, you'd be counting for about 6000 years."[11] As everybody knows, the

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[9] Ibid.

[10] James B. Ashbrook, "Neurotheology: The Working Brain and the Work of Theology," *Zygon* 19, no. 3 (September 1984): 332.

[11] Wayne Weiten, *Psychology: Themes and Variations* 2nd ed. (Pacific Grove, CA: Brooks/Cole, 1992),75.

brain has two cerebral hemispheres: the right cerebral hemisphere and the left cerebral hemisphere; we usually call them right brain and left brain. James B. Ashbrook describes the brain composed with two cerebral hemispheres as follows:

> The brain is complex beyond description. Even so we can say simply that it is divided: two nervous systems connecting outer and inner reality, two hemispheres working step-by-step and all-at-once, and two systems taking information in and sending messages out. Though distinguishable these systems and spheres overlap. Our one brain has two minds ... The left brain works by a process of conceptual categorization, that is, item-by-item and step-by-step, and the right brain works by a process of discerning association through similarity, that is, all-at-once and imaginative leaps of connectedness. Whether people use the right or the left brain strategy depends on their expectation of the task.[12]

Thus, Ashbrook emphasizes that belief is divided as the brain is divided by two: "Theologies of proclamation parallel left brain activity because of language. Theologies of manifestation parallel right brain activity because of symbolic meaningfulness."[13] Kenneth Baux comments that "in Ashbrook's neurotheology, the human brain is rooted in the divine reality - but the human version is bivalent. It can be perverted into the demonic or support the dynamic of salvation."[14]

Also, "the brain can be divided into three major regions: the hindbrain, the midbrain, and the forebrain."[15] The functions of them as follows:

> The *hindbrain* includes the cerebellum and two structures found in the lower part of the brainstem: the medulla and the *pons*. The *medulla,* which attaches to the spinal cord, has charge of largely

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[12] Ashbrook, "Neurotheology," 332.

[13] Ibid., 335.

[14] Kenneth Baux, "God is Great, God is Good: James Ashbrook's Contribution to Neuroethical Theology," *Zygon* 31 no. 3 (September 1996): 464.

[15] Weiten, *Psychology*, 82.

> unconscious but essential functions, such as breathing, maintaining muscle tone, and regulating circulation. The *pons* (literally "bridge") includes a bridge of fibers that connects the brainstem with the cerebellum. The *pons* also contains several clusters of cell bodies involved with sleep and arousal. The *cerebellum* (literally "little brain") is a relatively large and deeply folded structure located adjacent to the back surface of the brainstem. The cerebellum is involved in the coordination of movement. It is also critical to the sense of equilibrium, or physical balance … The *midbrain* is the segment of the brainstem that lies between the hindbrain and the forebrain. The midbrain is concerned with certain sensory processes, such as locating where things are in space … The *forebrain* is the largest and most complex region of the brain, encompassing a variety of structures, including the thalamus, hypothalamus, limbic system, and cerebrum. This list is not exhaustive and some of these structures have their own subdivisions, the thalamus, hypothalamus, and limbic system form the core of the forebrain. All three structures are located near the top of the brainstem. Above them is the *cerebrum-the* seat of complex thought. This relatively large structure may contain 70 percent of the neurons in the CNS.[16]

Not all scientists agree regarding which part of the brain functions when humans have experiences of God and religious matters. Although religious experience is also strongly related to brain function, the study of religious experience has been downgraded until recently because religious experiences are not conducive to scientific study. Such studies are commonly labeled as experimental and theoretical. Religious (or spiritual) experience has been treated as individual and non-experimental factors. Thus, "psychology and neuroscience have long neglected religion."[17] As the result, the study of the correlation between religious experience and scientific studies of how the human brain functions has been very rare until recently. "Despite its centrality to the mental lives of so many people," religion has been met by what David Wulff calls "indifference or even apathy" on the

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[16] Ibid., 84.

[17] Sharon Begley, "Religion and the Brain" in *Newsweek* May 7, 2001, 57.

part of science."[18]

The rise of neurotheology began to change the human beings' common attitude about the relationship between religion and science. According to recent research, the religious experience is not part of a single brain function, but it of many brain functions.

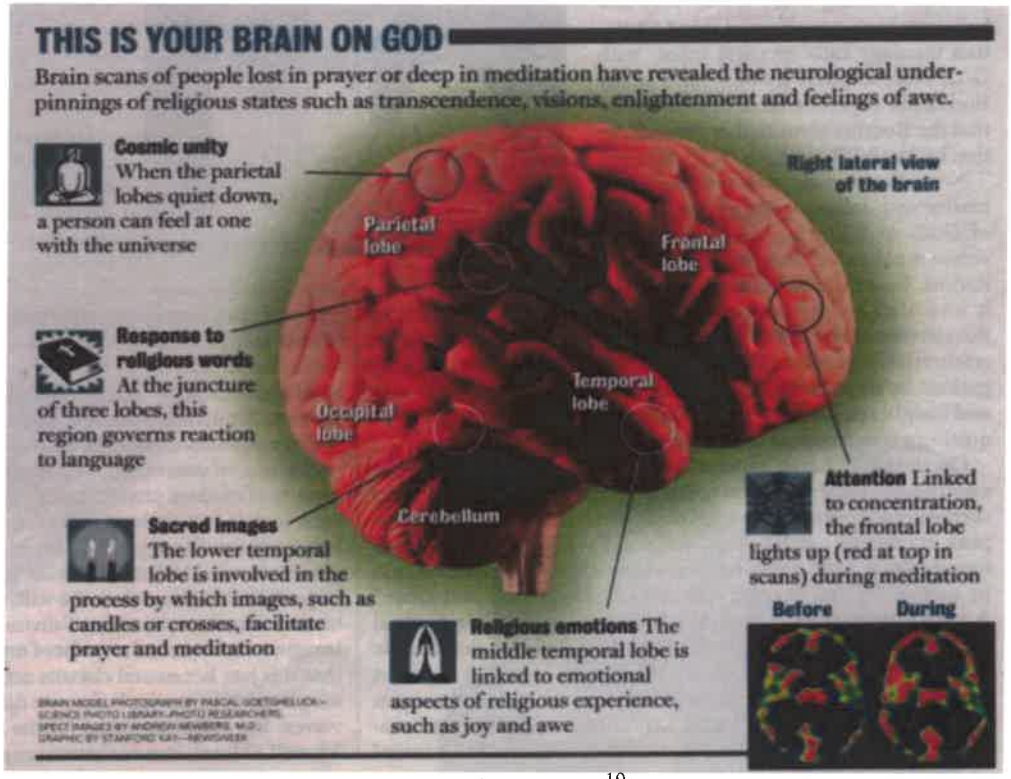
THIS IS YOUR BRAIN ON GOD
Brain scans of people lost in prayer or deep in meditation have revealed the neurological underpinnings of religious states such as transcendence, visions, enlightenment and feelings of awe.
Cosmic unity When the parietal lobes quiet down, a person can feel at one with the universe
Response to religious words At the juncture of three lobes, this region governs reaction to language
Sacred images The lower temporal lobe is involved in the process by which images, such as candles or crosses, facilitate prayer and meditation
Religious emotions The middle temporal lobe is linked to emotional aspects of religious experience, such as joy and awe
Right lateral view of the brain
Parietal lobe
Frontal lobe
Temporal lobe
Occipital lobe
Cerebellum
Attention Linked to concentration, the frontal lobe lights up (red at top in scans) during meditation
Before
During

Figure 10-2[19]

Figure 10-2 shows what religious experience is related to which part of the brain. There is an interesting thing:

> Even people who describe themselves as nonspiritual can be moved by religious ceremonies and liturgy. Hence the power of ritual. Drumming, dancing, incantations - all rivet attention on a single, intense source of sensory stimulation, including the body's own movements. They also evoke powerful emotional responses. That combination - focused attention that excludes other sensory

[18] Ibid.

[19] Ibid., 57.

stimuli, plus heightened emotion - is key.[20]

This study shows that human beings can be touched by religious ceremonies and liturgy even though they would insist that they are not spiritual people just because they are made by God, the Creator.

This figure also shows that religious experiences involve many parts of the brain. Previous studies in neuroscience indicated that the religious experience would function only on the *Limbric* system because "the limbic system is involved in the regulation of emotion and in memory and motivation."[21] However, the recent research shows that the religious experiences stimulate many parts of human brain. Begley emphasizes the following:

> The fact that spiritual contemplation affects brain activity gives the experience a reality that psychologists and neuroscientists had long denied it, and explains why people experience ineffable, transcendent events as equally real as seeing a wondrous sunset or stubbing their toes. That a religious experience is reflected in brain activity is not too surprising, actually.[22]

In the everyday life of human beings, the religious or sacred experience is very important. It is regrettable that studies about it were very limited until the rising of neurotheology. It is "the study of the neurobiology of religion and spirituality."[23] "Neurotheology attempts to discover whether there exists a biological component of the human body (or specifically - though not exclusively - the brain) that is responsible for either enabling

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[20] Ibid.

[21] Weiten, *Psychology*, 85.

[22] Begley, "Religion and the Brain," 54.

[23] Ibid., 53.

and/or generating the experience of that which is called "religious."[24] By analyzing the interaction between neurology and theological reflection within humans' spiritual experience, scholars now measure how human brain functions when they encounter the Ultimate Being. Through the study of neurotheology, we can also discover "what happens in our brains when we sense that we have encountered a reality different from – and, in some crucial sense, higher than – the reality of everyday experience."[25]

Another aspect is that faith is a kind of human feeling. It is also based on an individual religious (or spiritual) experience which cannot be measured by scientific research methods. However, faith is not just a feeling. Faith can be accompanied by feeling, but it is more than feelings. Kenneth Woodward writes:

> Skeptics used to argue that anyone with half a brain should realize there is no God. Now scientists are telling us that one half of the brain, or a portion thereof, is "wired" for religious experiences. But whether this evolving "neurothcology" is theology at all is doubtful. It tells us new things about the circuits of the brain, perhaps, but nothing new about God. The chief mistake these neurotheologians make is to identify religion with specific experiences and feelings. Losing one's self in prayer may feel good or uplifting, but these emotions have nothing to do with how well we communicate with God.[26]

Faith is real; it is not just a feeling of humans. Therefore, spiritual experience is very crucial in the everyday lives of humans. Human beings are inherently spiritual.[27] Humans

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[24] Jonathon Scott Feit, "Probing Neurotheology's Brain, or Critiquing an Emerging Quasi-Science," *CSSR Bulletin* 33, no. 1 (February 2004): 3.

[25] Begley, "Religion and the Brain," 53.

[26] Kenneth Woodward, "The Problem with Neurotheology is that it cofuses Spiritual Experiences – Which Few believes actually have – with Religion," *Newsweek*, May 7, 2001, 58.

[27] J. Harold Ellens, *Radical Grace: How Belief in a Benevolent God Benefits Our Health*. (Westport, CT: Praeger, 2007), 68.

seek meaning in everything from the cradle to the grave.[28] Humans, especially, in when big trouble need to have faith because through it they can reshape their lives in a positive way. Therefore, faith can make human beings come alive out of even horrible and near death situations. Through the spiritual experience with an ultimate being, humans can have a power to overcome potentially deadly environmental factors no matter what they are. In terms of that, spiritual health is the most important factor in holistic healing. "Healthy spiritual conversion, in any religion, produces an experience of God's unconditional and radical grace for humans and is accompanied by the kind of faith posture that is marked by trust, relief, and joy."[29]

Also, it is told that the religious people live longer than non-religious people in the world. Carl E. Thoresen argues this matter as follows:

> Living longer is equated with living roughly 7 years longer than nonattenders when random samples of the general public are used (that is, in mostly healthy people). In one major study, the health benefits for African American males who attended services weekly was associated with living almost 14 years longer than nonattending African American males.[30]

Therefore, spiritual healing is the very important task of God's church in the 21st century. Many Christians have suffered with spiritual illness; it is based on today's atheistic social mood. Even in the church today, there is an atheistic mood or godless actions. In the pluralistic society, being faithful to one's religion is often ridiculed. Thus, this kind of godless mood unconsciously causes people not to have any kind of religious faith. In this

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[28] Ibid.

[29] Ibid., 64.

[30] Carl E. Thoresen, "Spirituality, Religion, and Health: What's the Deal?," in *Spirit, Science and Health: How the Spiritual Mind Fuels Physical Wellness*, ed. by Thomas G. Plante and Carl E. Thoresen (Westport, CT: Praeger, 2007), 4.

situation, the mission of God's church is to proclaim the Good News to make people healthier than and able to confront many difficulties.

For Real Spirituality

There are guidelines to promote real spirituality: prayer, fasting, meditation, special liturgy for spirituality, regular Bible reading, etc. The writer wants to expand only one but the most important aspect for real spirituality – forgiveness, because all other aspects are based on forgiveness. The forgiving and forgiven life is the most important thing in Christianity but it has not been emphasized a lot until today.

The reason Jesus came to the earth is based on forgiveness. Without this, our spiritual life would not be real but a total emptiness. John Riches in his expository work on Jesus' healing of a paralytic (Mark 2:1-12), writes:

> Jesus' offering of forgiveness to the paralysed man is perhaps less a diagnosis of the cause of his disease, more an indication of where the root of the human predicament lies. The silent dissent of the religious leaders suggests that all is not well. Jesus brings this out into the open and so initiates a series of exchanges which will form the basis of a great deal of teaching in Mark. At heart such opposition is a refusal to accept the forgiveness which Jesus brings: Everyone can buy into a God who sends his agent to remove sufferings and Satan. It's more difficult to accept a God who gives power to a wandering preacher and exorcist to forgive sins, to accept the outcasts and pariahs of society. It's not just that he is not an officially appointed agent of God, a member of a traditional priestly family (though this could be part of it); it's more that there is a cost to the new life he brings. It's not just liberation from suffering; Jesus frees us for a whole new way of life where we have to accept his forgiveness of those we condemn and reject and, perhaps more frightening, have to encounter our own dark side as he forgives us.[31]

Jesus has come to the earth to bring the forgiveness of God. As the agent of God to bring

[31] John Riches, "Mark 2:1-12," *The Expository Times*, 117, no. 4 (Jan. 2006): 154.

forgiveness, Jesus can forgive any human sin. However, most people's unthinkable perspective prevents them from receiving God's grace just as the religious leaders' unfaithful perspective made it different for ordinary people to accept Jesus' invitation to see God's forgiving grace. Jesus does not try to cure only physical illness. Rather he wants to heal illness thoroughly, physically, mentally (psychologically and or emotionally), environmentally, and spiritually. Thus, God continually forgives sin because lack of forgiveness is the most important root of all human dysfunctional disease and relationship. Rodney L. Petersen writes: "Central to the Christian story is the forgiveness that we are asked to give to one another by the resurrected Christ, perhaps best construed as the material foundation of the church."[32] Andrew Sung Park emphasizes forgiveness as a crucial proclamation of Jesus and the churches' good news to propagate in the world. He argues as follows:

> Christianity is a movement of forgiveness. Jesus proclaimed God's forgiveness for humanity. Based on his teaching, the church was established and has continued to herald the good news of forgiveness. When asked about the uniqueness of Christianity, Huston Smith, an eminent scholar of world religions, replied that the Christian emphasizes forgiveness as the way of God and that no other faith places forgiving as the focal point of God's attributes and the central requirement of its discipleship. According to the New Testament scholar William Klassen, forgiveness is a pervasive motif in the Bible. In the Hebrew Bible, forgiveness is chiefly an action of God toward Israel who breaches the covenant relationship.[33]

As shown above, forgiveness is the pivotal term and perspective to make Christianity stand. Without it, Christianity would not have begun nor would humans be on the earth

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[32] Rodney L. Petersen, "A Theology of Forgiveness: Terminology, Rhetoric, and the Dialectic of Interfaith Relationships," in *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation*, ed. Raymond G. Helmick, S.J., and Rodney L. Petersen (Philadelphia: Templeton Foundation, 2001), 15.

[33] Park, *Hurt to Healing*, 81.

today. Consequently, Christians and God's church need to study what forgiveness should be in Christianity.

Importance of Forgiveness in the Society

Jesus taught the Lord's Prayer in which Christians pray "… and forgive us our debts, as we also have forgiven our debtors." (Matt. 6:12, NRSV). The Lord's Prayer says that we cannot be forgiven if we do not forgive others. After the Lord's Prayer, Jesus explained "For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses." (Matt. 6:14-15, NRSV). As sinners, all humans need to forgive others' trespasses. If any person does not forgive others' trespasses, he/she cannot be saved by God. It is a very simple teaching that is very hard to actually follow.

One day Peter came to Jesus and asked how many times humans should forgive others when they sin against us? "Up to seven times? [Matt. 18:21]" asked Peter. Jesus then answered, "Not seven times, but seventy-seven times" [Matt. 18:22]. Then Jesus gave us the parable of the unmerciful servant:

> For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and

> they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart." (Matt. 18:24-35 NRSV).

According to the parable, any person on the earth who does not forgive others with a sincere heart cannot be forgiven by God. In other words, every person needs to forgive others.

It is not easy to forgive completely because the issues of forgiving can be sometimes personal, but at other times impersonal. Solomon Schimmel raises the issue of when and why we forgive others with the case of two men who brutally raped a nun in New York City in the 1980s. Even though the assaulters also cut 27 crosses into her body with a nail file, they got tiny sentences without any charge of rape and aggravated assault because the nun had no desire for revenge or to testify against them.[34] She really wanted to forgive them no matter how much they had harmed her. This is a wonderful example of forgiveness on an individual basis, but some scholars raise an issue that such easy forgiveness is not good from the societal point of view. Susan Jacoby argues as follows:

> … from a public perspective … this expression of religious compassion – "private forgiveness" … is troubling. Had the victim testified, her assailants would undoubtedly have received much longer prison terms … As the sentence stands, one of the rapists could be released from prison in only five years. This, of course, is likely to pose a new danger to the community. Beyond the question of individual deterrence, though, there is the matter of justice and retribution.[35]

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[34] Solomon Schimmel, *Wounds Not Healed by Time: The Power of Repentance and Forgiveness* (New York: Oxford University, 2002), 61.

[35] Susan Jacoby, *Wild Justice: The Evolution of Revenge* (New York: Harper & Row, 1983), 304.

Schimmel, as well as Jacoby, argues the issue of forgiveness in terms of each particular situation. Person-to-person forgiveness should be praised all the times. But, if the action of forgiving is related to the public society, it is not an easy matter even though the individual wants to forgive the assaulters. By the same token, domestic violence is not just a matter of person-to-person issue. Once any state takes to court a violence case in the US, the offenders are accused by the state instead by of the victims. Thus, non-Christians see the "Christians' advocacy of radical forgiveness as a violation of justice."[36]

Another objection to Christians' radical forgiveness and love of the enemy is what erodes more and more the offenders' sense of moral responsibility. Furthermore, actually the process of forgiving could be psychologically unhealthy for the victim. Schimmel argues as follows:

> Another objection to radical forgiveness and love of one's enemies, especially unrepentant ones, is that it can erode an offender's sense of moral responsibility. Moreover, it can be psychologically unhealthy for some victims. The victim will continue to feel demeaned by the injury she suffered, and by the offender. She might feel guilty for not forgiving, and though uttering the words "I forgive you," she knows that she is untrue to what she really feels. It puts her in the emotionally and morally compromising position of saying one thing while feeling another – an absence of inner integrity.[37]

Any type of violence reduces peace or goodness in human society. If any violence is happening in the society, damage to peace and goodness becomes worse and worse through the process of attacking and getting revenge. The process could be stopped through the action of the victim's forgiveness. But, some scholars try to be careful of

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[36] Schimmel, *Wounds*, 66.

[37] Ibid., 67.

forgiving the others because of the public view of society. The non-Christians and rabbinic view is more rigid than the Christian on the issue of forgiveness. "There are many agnostics and atheists in our society who do not believe that we are commanded by God to forgive, or that we are all created in a divine image and hence deserve to be loved even when we do evil."[38] Nonetheless, nobody can deny that offenders can be brought to repentance through the victims' forgiveness.

Reason of Forgiving and Forgiven

What is the meaning of "forgiveness?" Rodney L. Petersen, after examining forgiveness in religions historically, deals with the terminology of forgiveness in the face of violence in human society. He argues as follows:

> A Christian theology of forgiveness in the face of violence, whether done by another or by me, draws upon a commitment to the idea that peace or goodness, however defined, is ontologically prior to violence. This reaches into our understanding of whether an ultimate goodness can be personified, whether the nature of God is really characterized by such goodness. This assumes that the dysfunctional or violent pattern into which we fall is escapable, whether by nature or a radically altered nature (i.e., conversion), or both ... Christians have read the larger narrative so as to find in the crucified and risen Christ the paradigmatic solution to the pervasive nature of violence whether conceived of as internal or contextual and external.[39]

Petersen argues that Christians can have a solution for the cycle of violence by bringing peace and goodness through the example of the crucified and risen Christ Jesus. The solution is forgiveness. Solomon Schimmel defines forgiveness as "to be merciful, to pardon, to condone, to excuse, to justify, to exonerate, to forget, to atone, and to

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[38] Ibid., 69-70.

[39] Petersen, "Forgiveness," 14-15.

reconcile."[40] Andrew Sung Park more clearly defines forgiveness from both the victim's and the offender's sides. He argues as follows:

> When I refer to the forgiveness that takes place in the heart of victims, and which they offer to their offenders in acts of reconciliation, I will often employ the terms forgiving or forgiveness. Because English does not have a precise term for the forgiveness that offenders receive, I have coined the term forgiven-ness.[41]

The church has focused on the side of individual salvation with the proclamation of forgiveness for the offenders' trespasses. Under the influence of this one-sided salvation, the offenders cannot find any possibility of salvation in Christianity. The church has been emphasizing a one-sided repentance without the possibility of acceptance in God's church for the victims. Analyzing the dysfunctional proclamation in the church, Park insists on the distinction between forgivingness and forgiven-ness. Generally Christians know that humans, because they are created with the image of God, should forgive the offenders' sins. But Christians usually miss the most important issues of the victim's and the offender's real simultaneous salvation. Park argues:

> In Christianity, divine forgiveness is intricately connected with human forgiveness. When we are forgiven by those who are against us, our relationship with God will be right … Christian forgiven-ness is part of Christian worship. The core of Christian forgiven-ness is repentance and restoration of relationships with God and with the offended. As we pursue the restoration of the double relationship, we receive forgiven-ness in the process. We have dealt with repentance as contrition and confession (*metanoia*), the beginning of the forgiven-ness process … Forgiven-ness can be achieved through the act of asking for forgiveness. The offender needs to ask forgiveness from God first and then from the wronged. Having done works of repentance, and while admitting his or her

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[40] Schimmel, *Wounds*, 42-43.

[41] Park, *Hurt to Healing*, 81.

> wrong openly to the offended, the offender should implore in humility the forgiveness of the offended. To ask forgiveness is not to ask that those who have offended forget the wrong we have done. We do ask, however, that the cease remembering it with resentment and a heart of vengeance.[42]

Through the whole process, the reconciliation between the wrongdoer and the wronged, and between wrongdoer and God, as well as restoration with God, will be recreated. As a sinner before God, humans need to be saved regardless of whether they are wrongdoer or wronged. In terms of real salvation, all humans need to forgive others and be forgiven by the victims too. As we know, forgiveness is not just an intellectual concept to be dealt with lightly. Rather, it should be handled seriously as something relating to the person's whole life. Also, most humans do not know that through forgiveness the victims, rather than the assaulters, can be usually saved. Jordana Lewis and Jerry Adler argue why we humans need to forgive the others' sins:

> How many of us are ready to forgive an unfaithful lover, a scheming colleague or even the jerk who cut into the line at Krispy Kreme? Persistent unforgiveness is part of human nature, but it appears to work to the detriment not just of our spiritual well-being but our physical health as well … Research suggests that forgiveness works in at least two ways. One is by reducing the stress of the state of unforgiveness, a potent mixture of bitterness, anger, hospitality, hatred, resentment and fear (of being hurt or humiliated again). These have specific physiologic consequences – such as increased blood pressure and hormonal changes – linked to cardiovascular disease, immune suppression and, possibly, impaired neurological function and memory… The other benefit of forgiveness is more subtle; it relates to research showing that people with strong social networks – of friends, neighbors and family – tend to be healthier than loners.[43]

Lewis and Adler argue that forgiveness really saves the victim rather than the offender.

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[42] Ibid., 97-98.

[43] Jordana Lewis and Jerry Adler, "Forgive and Let Live," *Newsweek,* September 27, 2004, 52.

Thus, through forgiveness, the victim and the offender can be saved. No one is perfect but God only. Therefore, all humans need to be forgiven when they make sin (or commit a crime). How many persons can be blameless throughout their whole lives? Nobody on earth can live without any fault or sin. Human beings, therefore, need to be forgiven as well as offering forgiveness throughout their whole lives.

Forgiveness is at the root of the Christians' spiritual life. It is the core of worship as Park mentioned in his book. It is the real way of how and why humans can be saved by God as shown in the parable of Jesus and in the Lord's Prayer. It is a core doctrine of Christianity. It is the concrete glue of a segmented human society. Humans can show forgiveness because humans have received God's free love and forgiveness.

God is always waiting for us to open our arms to welcome others regardless of their trespasses. John the disciple of Jesus invites us to love one another because God first showed his love by sending Jesus as our Savior:

> Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us (1 John 4:7-12, NRSV).

This love shown through Jesus' cross is based on God's real forgiveness toward humans regardless of our sins. Even though forgiveness cannot change what happened, it can change the future. While unforgiveness is binding to the past, forgiveness is binding to the future; unforgiveness is binding in a negative way, but forgiveness is binding in a

positive way; unforgiveness is binding to the destructive, and forgiveness to the constructive.

Also, forgiveness has a crucial role in relation to healing and reconciliation. Real healing cannot take place if humans' wounds are based on the brokenness of human relationships. Just as reconciliation is needed, forgiveness is needed to heal the wounded. Ervin Staub and Laurie Anne Pearlman articulate the importance of correlations among healing, reconciliation, and forgiveness. They write:

> Healing, reconciliation, and forgiveness are deeply interrelated. Healing and reconciliation help break cycles of violence and enhance the capacity of traumatized people for psychological well-being. Forgiving is essential for reconciliation to take place and both arise from and contribute to healing.[44]

Forgiveness makes the victims reconnect to the offenders. Then reconciliation and healing will take place at the point of forgiveness among conflicted groups. Through this process, the victims can taste the reality of healing and reconciliation. Forgiveness is a pivotal aspect in spiritual healing.

Forgiveness, therefore, is the real core and root of all Christians' spiritual lives. Without it, Christians cannot pray to God because forgiveness is the way to meet God. Without it, Christians cannot understand what the Bible says because the Bible tells us how God has forgiven human beings from the beginning. Without it, Christians cannot have real fellowship with God as well as with others because nobody can make a friendship when continuing to hate the other person. Without it, Christians cannot worship God because God will not accept any worship which lacks reconciliation.

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[44] Ervin Staub and Laurie Anne Pearlman, "Healing, Reconciliation, and Forgiving after Genocide and Other Collective Violence" in *Forgiveness and Reconciliation* ed. by Raymond G. Helmick, S.J. and Rodney L Petersen (Philadelphia: Templeton Foundation, 2001), 205.

Without it, Christians cannot teach any doctrine of Christianity because forgiveness is the core and root of the Christian doctrine. Without it, human beings cannot build up a happier community because all humans have faults and sins on the earth. Consequently, forgiveness is needed to heal any Christian's wounded heart and mend any physical disease. To heal humans spiritually, forgiveness should be the foundation of all other spiritual practice.

CHAPTER ELEVEN

CONCLUSION

Health is one of the most pivotal issues in the 21st century regardless of one's religious background. Within Christianity, and all over the world, the health issue is crucial. This dissertation is a critical study on perspectives on holistic healing in the Bible and in the modern era.

Part One is an analysis of concepts of humankind as found in both the Old and New Testaments. Word studies based on contemporary biblical scholarship illuminate anthropological understandings in the Hebrew Bible, the Gospels, and the records of St. Paul. Influences from Greek thought are included where relevant. Christian scholars who deal with the issue of health/illness should go back to the ancient records, the Old Testament, to grasp some crucial elements regarding health and illness issues.

Part Two focuses on the various understandings and approaches to health and healing in the Bible. In the Hebrew Bible all references to health/illness and the healing of diseases are strongly related to God. The analysis includes Old Testament understandings of who God is, what God does to relate to human health and illness, and the relation of sin to illness. The Gospels include forty-one stories of Jesus' acts of healing. Jesus' approach of holistic healing is found to provide the model for Christians who desire to treat the whole person physically, mental/emotionally, social/environmentally and spiritually. The chapter on the New Testament includes analysis of seven Greek words referring to health. Together they provide understandings of health as life, blessedness, holiness, and maturity - a building block for a more holistic

approach to health in the twenty-first century.

Part Three deals with the meaning of health and illness in the modern era that comprises a holistic approach important for the mission of the Christian church. This of necessity should be an interdisciplinary approach to treat the whole person physically, mental/emotionally, and spiritually. It should also address issues of environmental wholeness. Case studies of Dr. Myong-Soo Lee's holistic healing ministry, and of cases presented on the TV program "Urgent Calling-Out SOS 24 Hours" in 2008 in Seoul, Korea, show the relevance of holistic healing for effective mission by Christian churches in Korea in the twenty-first century.

Holistic healing is concerned with the healing of all areas of life: physical, emotional/mental/psychological, environmental, and spiritual. To do this, the Christian churches need to have a positive identity. Kelsey emphasizes among ideas of the church, that Christians find the source of healing:

> One of the most central and living of these was the idea that the Christian became a source of healing, essentially and simply as a continuation of Christ's life through the church. The church was seen as the body of Christ. As Irenaeus and Justin Martyr both stated, Jesus became what we are in order that we might become what He is. Healing was a basic part of early Christian thought and experience as it had been in the life of Jesus. Thus the continuation of healing in the church's ministry can best be understood in its integral relation to the other fundamental ideas of Christianity.[1]

The church in the 21st century needs to be reinstated as the messenger of God through holistic healing. First of all, today's church should know that Jesus came to the earth to wholly heal all humans. God's church should not hesitate to follow the original command of Jesus. Christians need to repent that they have not thought as of God's

[1] Kelsey, *Psychology, Medicine And Christian Healing*, 284.

healing power as something for all nations so that God can touch and empower them. Kelsey goes on to invite all Christians to experience God before they go on toward the healing of nations.

> There was nothing unusual about revelation. God had been reaching out to touch women and men through all ages. Once the divine became incarnate in historical time and space, and meaning had been unveiled, the way was open, and human beings were in a better position to appreciate the experiences God could give them. Thus the experiences of individuals, shared and tested by the fellowship, gave personal guidance and understanding as well as direction to the struggling church. Knowing as they did that God loved humanity enough to become embodied in the physical world and to die and rise again, it was not hard to believe that divine love would continue to break through to them in visions and dreams, in prophecies and healing. It would have been surprising if this had not happened.[2]

God's holistic healing ministry cannot exist without Jesus' incarnation and cross through which God has shown his love and forgiveness to all humans. Jesus' incarnate act to heal humans' illness is now mediated through God's churches. For this ministry, the church should have confidence in God's healing power in the 21st century. God's healing power covers all areas of human nature and the universe - physical, emotional, environmental, and spiritual. God really wants any human society to stand firm, especially in the hospital setting which should be cleared so that all illnesses can have fair medical treatment regardless of patients' sex, age, or other differences. In terms of a fair benefit of medical treatment, the American health system should be mended to be more effective. The American health care system should be reconstructed on the basis of a moral and ethical foundation rather than on an economic perspective and standpoint. Also, it is very important that any curing and healing of physical illnesses should be provided by

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[2] Ibid., 289.

licensed professionals. Physical healing, therefore, is a very crucial issue in the holistic healing in the 21st century.

Psycho/mental/emotional health is seriously needed in the 21st century to help God's church grow positively. Many diseases are related to psycho/mental/emotional health. Today's people live in a very complicated society. Their lives are not different from what they were before. They need to have rest. But today's ordinary lifestyle does not allow this. To avoid curtailment, today's people compete with others to excel beyond the mark. Because of this constant striving, most people are exhausted all the time. Most people, including Christians, do not have real peace. Even though God has shown us real peace, many Christians do not know how to live peaceful lives.

Clive Barrett emphasizes the relationship between healing and peace. His reasoning is as follows:

> God is peace. Peace is within the divine identity. In consequence, all human doing and being should be consistent, compatible and conformed to the way of peace. Health and healing, wholeness and holiness, cannot be separated from the way of peace. It infuses one's prayer, informs one's decision making, inspires one's actions. At all levels one strives to find harmony within relationship, even living in a world where manifestly 'there is no peace.' The fulfillment, then, of one's peacemaking, one's coming to healing in a healthy universe, is clearly in the future. Peace is the goal of one's being, yet, in the present living out of the eschatological values of the kingdom, peace is seen as the means to achieving the goal that is peace. Peace, therefore, is a state of becoming, a way of becoming, indeed the only way that leads to the goal of peace.[3]

Barrett emphasizes that humans need to be at peace in terms of healing and a healthy life. Even though he did not mention psychological peace, Barrett's argument indicates that peace is in terms of psycho/mental/emotional healing and health. People including

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[3] Clive Barrett, "Healing and Peace" in *Wounds that Heal: Theology, Imagination and Health,* ed. Jonathan Baxter, (London: SPCK, 2007), 77.

Christians in the 21st century urgently need to have peaceful lives. Consequently, holistic healing includes psycho/mental/emotional healing in the society.

Environmental healing is also part of holistic healing in the 21st century. In environmental healing, we should consider healing of illness in terms of all relational factors in society. Real healing concerns other factors in the life of the patient – family and friends, colleagues in the work place, and even in his or her community because each of them can be a positive or negative healing medium in the whole process of healing. Therefore, environmental healing is not a one-time occurrence in the healing process. Rather, it is continuous process which requires time.

In this view, we need to consider environment healing in global perspective. Our world is linked to the very serious environmental crisis. When humans were created by God, they were ordered to care for all creation. However, after the fall in the Garden of Eden, humans were not concerned with God's other creations beyond their own. Humans did not realize that all creation is related to each other like links in a chain. As a result, humans have laid God's nature to waste. Human beings have misused nature according to their own selfish purposes without any concern for the care of it. Lee Hong Jung argues that this kind of distorted view is based on the anthropocentric worldview:

> This derives from the fact that most human societies, especially those that are the driving forces of globalization, subscribe to the concepts of an anthropocentric worldview, a dualistic view of humanity and nature, and a perception of reality inadequate both economically and ecologically for dealing with our globally-locally interconnected world. Based on anthropocentrism, humans have been obsessed with their self-importance. Humans perceive themselves as the centre of the earth, and therefore the centre of the universe, as if the earth were still the centre of the universe. This anthropocentric, dualistic view of the world has provided the conceptual legitimacy of a view of life in society that sees the world as a jungle, and life within it as a continual struggle for

> survival. This approach to the world also believes that unlimited material progress is to be achieved through economic and technological growth at the expense of nature.[4]

Christians who have an anthropocentric view have been attacking nature rather than caring for it because they think the world is a jungle in which the only virtue is to survive. Humans with a dualistic view of the universe cannot take care of the nature created wholly by God. This is the corruption of human mind and hearts which should be reversed.

Sincere Christians believe that "humans are called to a special task of caring for creation in a shepherdly manner, since they reflect God's image in a unique way."[5] This shepherdly task is needed more than ever in the 21st century. Christians now need to give up their distorted manner and selfish and short sighted attitude which is based on the ignorance of God and his providence. This is the crisis of human minds and hearts. Once human minds and hearts were corrupted by sin, humans lost the wisdom to take care of nature, God's creation and then all nature has been corrupted to this day.

> Air, water, and soil are being rapidly degraded in all countries. Natural habitats and their wildlife are being lost as human populations expand, especially in the tropical regions of the world. Species not even observed by scientists are disappearing forever. There is clear evidence that ecosystems are breaking down.[6]

The corrupted mind and heart of humans has impacted nature so that nature can no longer stand as the first feature of God's creation. Animals, plants, and all other creations have

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[4] Lee Hong Jung, "Healing and Reconciliation as the Basis for the Sustainability of Life: An Ecological Plea for a 'Deep' Healing and Reconciliation," *International Review of Mission* 94 (Jan. 2005): 86.

[5] Max R. Terman "The Environmental Crisis: Thoughts of a Christian Ecologist" *Direction* 29, no. 1 (Spring 2000): 40.

[6] Ibid., 41.

been ruined rapidly which impacts back on humans. Human beings did not realize before that the corrupted nature and environment can be threatening to humans. Churches should educate members to know that human beings are made of dust and will go back to dust. Also, the church needs to teach humankind to have a sense of equality with all other creatures. Humans need to escape from their superiority complex. If humans fail to care for all God's creatures, humans will lose the place to go at last.

Spiritual healing is still another factor of holistic healing. Even though illness is healed physically, emotionally, and mentally, he or she still needs to be healed on the spiritual level. Without spiritual healing, the process of healing cannot be a perfect or holistic healing. The writer argued that forgiveness is the most crucial factor for spiritual healing because forgiveness is the root which saves the victims as well as the offenders. The most important thing in spiritual healing is that the wounded person needs to forgive himself/herself in terms of deep spiritual healing. Victims need to be healed first because victims are already wounded by the offenders' inappropriate acts. Thus, victims need to be healed through forgiving themselves first rather than forgiving the assaulters. Raymond Studzinski argues:

> A task for the forgiver is an acceptance of the self with its limitations and vulnerabilities and recognition that life in the world does not exempt anyone from the possibility of injury. In the act of forgiving the forgiver can come to a more realistic view of him or herself. Forgiveness also provides an opportunity for forgivers to review the illusions which guide their lives… To forgive is to accept responsibility for one's own outlook on life and human relationships. If the injury has resulted in a basic distrust of others, the forgiver needs to challenge that attitude. Forgiveness can lead to repentance, a fundamental change of mind and heart, not only for the injurer but also for the forgiver.[7]

[7] Raymond Studzinski, "Remember and Forgive: Psychological Dimensions of Forgiveness," *Forgiveness* ed. Casiano Floristan and Christian Duquoc (Edinburgh: T.&T. Clark, 1986), 18.

Through the act of forgiving the wounded can experience spiritual healing so that (s)he can encounter God again. Furthermore, through forgiveness the reconciliation and restoration between victims and offenders made possible by forgiveness enables offenders to also experience spiritual healing in God.

The writer has argued for holistic healing in its physical, psychological, environmental, and spiritual aspects because God's church in the 21st century needs to rethink the mission of God. People in the 21st century have suffered much due to multiple individual and social causes. Even though the average human's span of life is longer than ever before in history, human beings have suffered more than ever psycho-mentally and spiritually in the environmentally disrupted universe. Amanda Porterfield, in her book "Healing in the History of Christianity," concludes that today's Christian healing, with modern science, is fighting against human sufferings:

> Contributing both to the development of modern science and to the emergence of a modern sense of self, Christian healing has exerted enormous influence in human history and affected the behavior and thinking of billions of people. The linkage between suffering and sin prompts Christians to action, both to combat evil and seek forgiveness of sin within themselves, and to press for change in other people and in the world around them. In the modern era, the advent of science and scientific technologies increases the power of Christians to fight against people and forces they perceive to be evil. It also opens new opportunities to Christians for relieving suffering in the world and for understanding its material causes, giving people a sense of being at home in the universe, with the assurance that human suffering matters.[8]

Holistic healing should be of concern to all human beings, especially for those who are suffering physically, mental/emotionally, social/environmentally, and spiritually under the power of sin. A healthy church consists of healthy people. When a healthy church

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[8] Amanda Porterfield, *Healing in the History of Christianity* (New York: Oxford University, 2005), 185.

tries to do God's mission, it can be successful. We know that God wants God's people to be healthy in the spiritual, emotional, mental, physical, and environmental dimensions of their lives. Thus, we all need to be healthy holistically and not just partially. Thus, holistic healing in the church's mission is the most crucial issue in Christianity today.

Church growth, especially in Korea, was so remarkable in the 20th century that it deserves analysis in relation to issues of health and healing. During the last two decades of the 20th century, Korean churches grew rapidly. There were just 623,072 Protestants in South Korea in 1960, but 10,312,813 in 1990- a growth rate of 1,555%, but in this century church growth in South Korea has stagnated and even declined. Through holistic healing with the development of modern science, God's church in the 21st century will be revitalized to grow again.

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